

A
CABINET
OF
Spirituell Jewells.

WHEREIN

Man's Misery, God's Mercy, Christ's
Treasury, Truth's Prevalency, Errour's Igno-
miny, Grace's Excellency, a Christian's Duty,
the Saint's Glory, is set forth,
In eight Sermons.

With a brief Appendix, of the Nature,
Equity, and Obligation, of *WITNESSES*
under the Gospell.

And Expediency of *MARRIAGE*, to be
- lemnized onely by a lawfull Minister, so-
in the Church, or publick Assembly.

By JOHN CRAGGE, *M. A.* and Minister of the
Gospell, at *Lantilio Pertholy* in *Monmouth-shire*

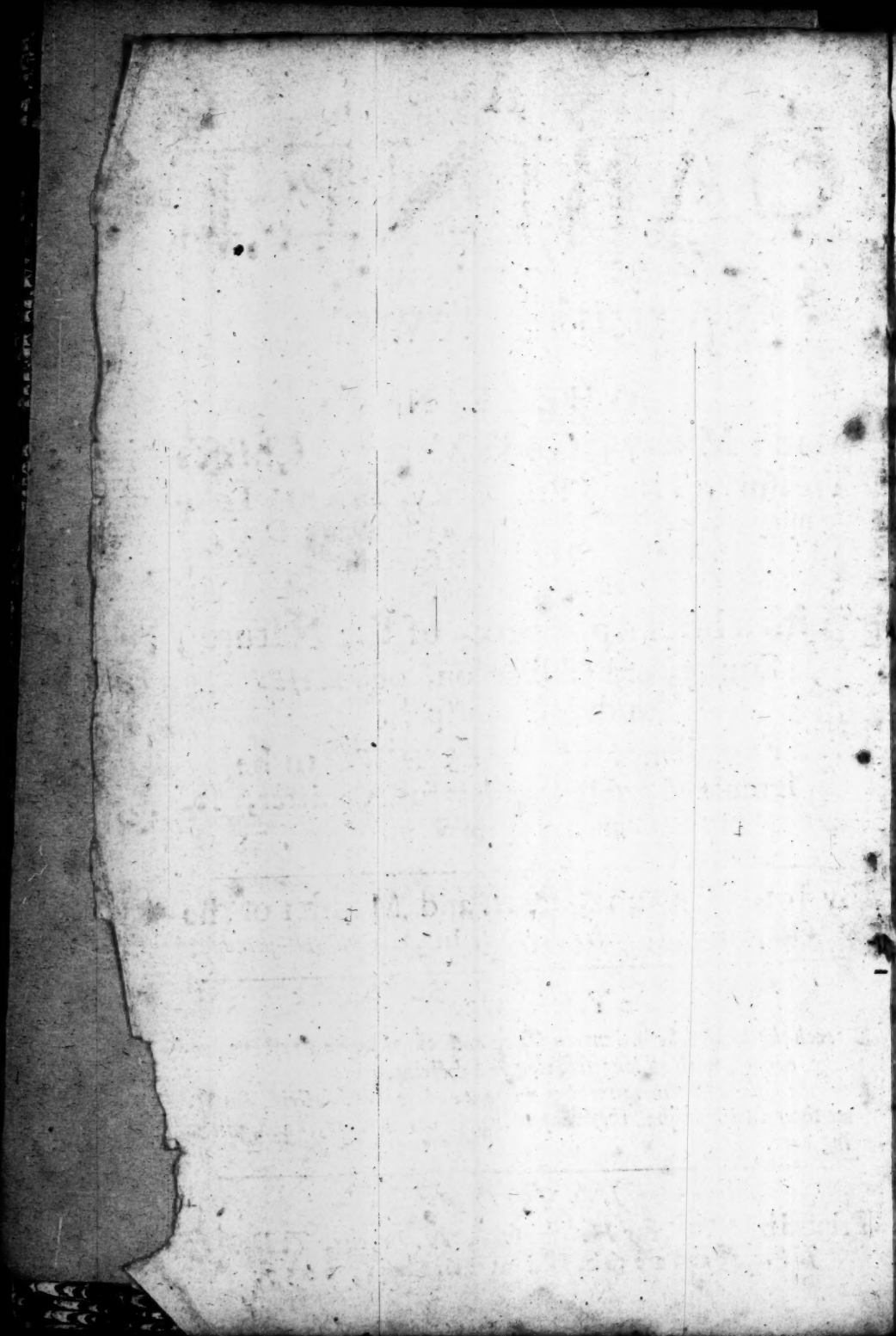
2 Tim. 4. 2, 3.

*Preach the word, be instant in season and out of season, reprove, re-
buke, exhort, with all long-suffering and doctrine.*

*For the time will come, that they will not endure sound doctrine, but af-
ter their own lusts shall they heap to themselves teachers, having itching
ears.*

LONDON,

Printed by *W. W.* for *H. Twyford*, *N. Brooks*, *T. Dring*,
7. Place; and are to be sold at their Shops, 1657.





To the right Worship-
full, *Thomas Morgan, of Machen*
Esq; and his truly vertu-
tuous Consort, M^{rs} *Eliza-*
beth Morgan.

Much honour'd Worthies,



Ive me leave to prefix
your names to this
Manuell, and con-
joyne you in this De-
dication, whom Pro-
vidence hath linked in
that sacred Tye, which so mysteriously
emblems Christ and his Church; and
that, with that lustre in your Family, as
Rubies and Diamonds, Carbuncles and
Saphires, are matched in Emperiall
Crownnes; with that happy successe in
your Issue (those Olive branches about
your Table) as Rachel and Leah,
which builded up the house of Israel;
with that harmonious Diapason in Re-
ligion, as Jachim and Boaz in the Tem-
ple; with that beautifull and sweet as-
pect

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spect to your Neighbourhood, as the Rose and Flowre-deluce in Garlands; with that Halcyon calmnesse in the troublesome Sea of this World, as Castor and Pollux to the Mariners. When Duty told me, in something I was bound, in much I was not able, to expresse my gratefull affections towards you; I resolved (with that poor Persian, who had nothing to entertain Artaxerxes with, but water fetcht out of the next spring) to present you with these Waters, drawn out of the Wells of Salvation, with this unpolished Cabinet, not like that of Alexander's, embroidered with gold and pearls, wherein he kept Homer's Iliads; but rather resembling that pretious stone in Diöscorides, black on the outside, checkered with golden spangles within; or the Tree in Plinie, withered in the outward rinde, fruitfull in the inner core: For indeed, the frame and structure of it (as mine) is homely, but the truth enshrined in it (as Gods) is pretious: for it comprises an Elixir of that glorious Gospell, for which the British Nation hath been so renowned, and outskined all others in these Western parts, *velut inter ignes Luna minores.*

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res. Transcendently renowned in a three-fold respect: First, in regard of their nursing Fathers of the Church. Secondly, of their primitive receiving of the Gospel, as soon as any others. Thirdly, of retaining the purity of it after others. For,

The first Christian Emperour was Constantine, inaugurated to the Diadem at York, by acclamation of the Souldiers, Son of Helena, King Coile's Daughter, a British Lady. The first Christian King the Sun beheld, was Lucius, Monarch of Brittain. The first King that appeared for reformation of Religion, (which for many Centuries, with the River Alpheus, had coursed through the saltish brine of corruption) was in part Henry the Eighth, more compleatly his Son Edward the Sixth. The first Prince, that by his learned Pen laid Siege to the Hierarchie of Rome, was King James; all of them of the British Race. What can be added more, unlesse a proto-Martyr, to seal it with his blood?

Secondly, Brittain, for primitive receiving of the Gospel, may challenge equiquage, if not precedency, with other

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Nations, which Gildas, the wise, emblazons; for, relating the tempestuous storms, and billowes of calamity, his Country-men were tossed withall, under Claudius his bloody war, with the same breath he mentions a sudden miraculous

calm. In the mean time (saies he) while *Bellona* vvas raging, there appeared and imparted it selfe to this cold Iland, (removed off from the visible Sun further than other Countries) that true and invisible Sun, vvhich in the time of *Tiberius Caesar* had shevved himselfe to the vvhole

World. * *Tertullian*, who lived lesse then two hundred years after *Christ*, tells us, that the *Brittish Territories*, (not only the Southern, but) those unaccessible to the Romans, were subject unto *Christ*. ^a *Origen*, who lived in the year of *Christ*, 260. saies, that the Britaines had consented to the *Christian Religion*. And *St.* ^b *Jerom* proclaimes, that *Gaul*, *Brittain*, *Africk*, *Persia*, *East India*, and all barbarous Nations, adore one

Perfis, oriens *India*, & omnes barbaræ Nationes unum Christum adorant, unam observant regulam veritatis. *Jerom. ad Evagrium*

Christ,

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*Christ, and observe one rule of truth.
And this Evangelicall light was brought
hither both by Apostles, and Apostolicke
men: Apostles, first St. Peter, if credit
may be given to ^c Simeon Metaphra-
stes and Surius, which seemes to be con-
firmed by ^d Innocentius, almost one thou-
sand three hundred years ago, saying,
The first Churches of Italy, France,
Spain, and the Ilands that lie betwixt
them, (whereof, Eusebengrenius saith,
Britain was one) were founded by St.
Peter; which may rationally be con-
jectured to be the cause, why ^e Gildas
amongst other things, objecteth to the
British Priests, Quod sedem Petri
Apostoli in verecundis pedibus usur-
passent, That they had usurped the A-
postle Peter's seat with unreverent feet.
Secondly, St. Paul, whom Theodoret,
Sophronius, and ^f Arnoldus Mir-
mannus, affirme, to have passed to
Brittain the fourth year of Nero, and
there having sown the seed of life, to
return to Italy. This Venantius For-
tunatus, eleven hundred years ago,
witnesses of Paul's Peregrination.*

^c Simeon Me-
taph. apud
Surius, die 23
Jun. pag. 862.
^d Innocent 1.
in Epist. ad
Decent.

^e Gild. pag. 2:
Epist. de ex-
cid. Brit.

^f Arnoldus
Mirmannus in
Theatro
quarto Neronis
An. Dom. 59.

Transit

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Transiit Oceanum, vel quâ facit In-
sula portum,
Quasq; Britannus habet terras, atq;
ultima Thule.

*He pass'd the Oceans curled wave,
As far as Islands harbours have:
As far as Brittan yields a Bay.
Or Iselands frozen shore a stay.*

Simon Zelotes *Thirdly, Symon the Canaanite,*
peragratâ *surnamed Zelotes, of his zeal, in the*
Mauritaniâ & *second year of Claudius, eleven years*
Afrorum re- *gione, Christi after our Saviour's passion, arrived at*
gione, Christi *Britain, and preached the Gospel, as*
prædicavit tã- *witnesseth Dorotheus: Simon Zelotes*
dem in Britan- *having passed through Mauritania,*
niâ, ubi cruci- *and the Regions of Africk, at last*
fixus, occisus, *preached Christ in Brittain, where*
& sepultus est. *he was crucified, slain, and buried.*
Doroth. in Sy-
nopsi. *Nicephorus* *h*avouches, that he having
h Evangelii *preached to many Countries, conveyed at-*
doctrinam *the last the Doctrine of the Gospel to the*
ad occidenta- *Western Ocean, and British Islands. with*
lem Oceanum, *these, Baronius, and the Magde-*
insulasq; Bri- *burgenses agree.*
tannicas per- *To these three Apostles, Antiquaries*
fert. *joyne some Apostolick men, or Evange-*
lib. 2. cap. 40. these, Baronius, and the Magde-
Baron. ad di-
em 28 Octob.
Magdeb. cent.
1. l. 2. cap. 2.

lists,

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*lists, as Aristobulus, whom St. Paul name^d in his Epistle to the Romans, recorded by ⁱ Mirmannus, ^k Dorotheus, and ^l Baronius, to have propagated the Gospell in Brittain; as also, Joseph of Arimathea, a Noble-man of Jury, who buried our Saviour, is said to have travelled through Gaul, and from thence to be sent by St. Philip, (as some say) or by St. Peter himselfe, as he passed that way too and from Brittain, (as others) into this our Nation, wherein he obtained a place to exercise an Eremeticall life for him and his ten Companions, in the Island called Avallonia, where Glastenbury after was builded. For this, there is a cloud of modern * witnesses.*

*i Mirmannus in theatro de conversione gentium. pag. 43.
k Dorotheus in Synop.
l Baron. out of the Greek Martyrol. ad diem. 25. Martii.
Johannes Capgravius in Britannia catalogo. Polydor Virgil. hist. Anglic. lib. 1. Camden in descript. Prov. Belg. Brit. Harpsfield in histor. Ecclesiast. fol. 3. Baleus, Flemingus, Scropus.*

Thirdly, Brittain was renowned for retaining the Gospell in the primitive purity, longer then other Churches, yea, then that of Rome, commended so much by the Apostle, and afterwards by Cyprian, as will appear by two circumstances, whereof the former is this: when there was a Schism in the Eastern and Western Churches, about the celebration of Easter, Polycrates, with the Orientall Bishops, alledged the authority of John,

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John, Philip, Polycarp; yea, the prescript of the Gospell for their warrant. Victor Bishop of Rome alledged for their warrants St. Peter and St. Paul. Such as were more moderate, (which principally were the Britains)

Ostendit nec
Victorem, nec
Polycratem
justam habu-
isse causam de
festo Paschatis
tam odiose
digladiandi,
nam nec Sal-
vator inquit,
nec Apostoli,
νόμος τῆτο
παρεφυ-
λαττεῖν παρ-
ήγγελον.
Socrat.

misliked to see a schism in the Church for so small a matter, judging with Irenæus, Observationes illas esse liberas, That those rites were things adia- phorous or indifferent; concluding (as Socrates hath it) that neither Victor nor Polycrate had any just cause so bitterly to contest about such trivials, seeing neither Christ nor his Apostles, νόμος τῆτο παρεφυλαττεῖν παρήγγηλαν, by any Law had commanded the observa- tion of it.

Galsfrid. Mo-
numothensis
histor. Britan-
nica. l. 8. c. 4.

Secondly, when Augustine the Monk imposed upon the British Church the Ro- mish superstitions, they renounced them; the occasion was this. Gregory, after- wards Pope, surnamed the Great, seeing beautiful children sold in Rome, en- quired Cujates, of what Country they were? It was answered, Angli, English. Potius Angeli, (saies he) Rather An- gells. He further enquired, Of what Pro- vince? They replied, of Dira. Nay, (saies

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(saies he, knowing they were Pagans) Dei ira, the wrath of God. He thirdly demanded, Under what King? It was answered, Alla. Efficiam (saies he) ut canant Hallelujah, I will make, that they shall sing Hallelujah. Whereupon he Cent. 2. cap. 2. shortly after sent his Legat Augustine, to convert the Saxons; which being effected, he endeavoured to perswade the British Church to accept the Popes Supremacy, and the Romish Ceremonies, which to that day they had not knowne, as Altars, Images, Vestments, Crosses; but were strongly opposed by Dinotus, Daganus, and Columbanus, Qui nullam in ritibus mutationem admittere volebant, which would admit of no change in Religion.

But by degrees this Serpent insinuated, and got footing, in that King Olu- Centur. 6. lib. 5. cap. 17. vius inclined thereto; and the matter was debated with so hot contention, that from words it came to weapons, and twelve hundred Churchmen were slain, that refused subjection to the Sea of Rome: Yet, the red Dragon wholly prevailed not, till almost two hundred years after this, the whole Island was seduced by the blandishments of one Ecbertus,

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to submit their necks to the Roman slavery.

Sed quorsum hæc ? Whither tends all this ? To encourage us to stand fast to our tacklings, and vindicate that Truth, thus famously in the daies of yore, glorified in this Nation, but now like Hippolytus his body torn piece-meales, that scarce a wise Ælculapius knowes how to joyne it ; wherein I will adventure, first a word of the disease, then of the cure.

The disease arises from the hedge of Discipline pulled down, when proud slime will acknowledge no Superintendency over it. This Inclosure lay common ; Satan first perswades to deny Infant Baptism, then all Baptisme, then all Ordinances ; whence, one turnes LeVeller, another a Ranter, a third a Quaker, a fourth a spirituall Monarchist. One impugnes Christs Divinity, and becomes an Arrian ; another his Satisfaction, and proves a Socinian ; a third his Incarnation, and turnes Jew ; a fourth a Sceptick, of all Religions, till truly of none. The cure consists of two ingredients, first, soundnesse of judgment in profession ; secondly, sincerity of heart in practice. Soundnesse of judgment in profession, respects either Doctrine or Discipline :
Doctrine,

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Doctrine, which must be regulated by those Oracles, delivered by our Saviour and his Apostles, as interpreted by the current of primitive Fathers, while (as Egisippus said) the Church was a pure Virgin, τὰ ἀρχαῖα ἐφυεσντες, keeping the good old way, as is expressed in the joynt harmony of Confessions of all reformed Churches. Discipline, that those grand Ecclesiasticall Canons, [Let all things be done decently and in order, in peace, without schism, without scandall] may be precisely observed, and put in execution, by some Scripture-grounded authority.

Clemens A-
lexandria,

Besides these, the last, and not the least, is sincerity of heart in practise; for, howsoever the World, doting upon gilded miseries, stinking vanities, golden fetters, judges purity of the Spirit but folly, I can assure you, in the word of life and truth, the richest and rarest confluence of all human happinesses, the most exquisite excellency and variety of the greatest worldly pompe and splendour that ever the Sun saw, since the first moment of its creation, is but dust in the ballance; it is but dung, to a humble mind, savingly enlightned with the foretaste but of the least glimpse of that in-

compre-

Ecquid divitiarum pereuntes, & transitoriarum facultates, nisi stercorea zterna diligentibus sunt. Greg. in 2 Reg. c. 2: Non debet pro magno haberi honor humanus, quia nullius est ponderis fumus. August. de Civit. dei. lib. 5. c. 17.

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comprehensible endlesse glory, which shall shortly be revealed to the upright in heart.

To this end, the thirsty longing of my soul, and heartiest prayer shall ever be, that ye may shine every day more and more gloriously, in all personall sanctity, plantation of godlinesse in your own family, a holy zeal in advancing the affairs of God, where you have any power or calling; that when the last period of your mortall abode in this vale of tears, which drawes on apace, shall present it selfe, you may look Death in the face without dread, the Grave without fear, the Lord Jesus with comfort. Thus let all the saving blessings of Trinity in Unity, and Unity in Trinity, be gloriously shining upon your selves, your children, and posterity, which is the daily vote of him, who is,

Your Worships most humble
and devoted Servant in the
Lord Jesus,

1656. 10. 1656.

JOHN CRAGGE.

A
SERMON,

Preached formerly in the Uni-
versity of
CAMBRIDGE.

The Text, *Psalms* 144. 4.

Lord, what is Man!



Time there was before all Times,
when there was no Day, but
the Antient of Dayes, no Good
but God, no Light but the Fa-
ther of Lights: Arts were but
Idea's; the World, a Map of
Providence; Heavens, the Book
in Folio; Earth, Water, Aire,
and Fire, in Quarto; Hell, the Doomes-day pageant;
Men and Angells but Capitall Letters, in the Mar-
gent of Gods Thoughts. *Elohim Bara.* But loe, the
World and Time begun, the Heavens were spread as
a Curtain, the Sphears incircled round, Corners

B

and

and blazing Stars, Lightnings and Tempests; Birds and feathered Fowls, seated in the Aire; Leviathans and Fishes, in the Sea: The Earth infoulded within the armes of the Ocean embraces the Centre, beset with Plants and Herbs, and Garlands of all Flowers, gives nourishment to Beasts and Creeping things. *Sanctius his Animal*, Lastly Man was made, Lord Paramount of all; he calls Earth, Heaven, and Elements, Birds, Plants, and Beasts, according to their Nature, each by their names: clear light of Reason, makes him a Logician; Stars, an Astronomer; Nature of all Creatures, a Philosopher; Earth and Paradise, a Geographer: Thus nothing is hid from him, while he is unknown to all. The Stars shine, Heavens smile upon him, the Aire cherishes him, Fruits nourish him, Lions and all Beasts couch before him; all at once, as with a sudden rapture, admire, and know not what to call him. It's thou, O Lord, alone that madest him, that pouredst him out as Milk, that curdedst him as Cheese, that writst all his members in the volume of thy Book, that knowes him: *Lord, what is Man!*

Man, that was here *David's* mirrour of admiration, must be our glasse of speculation. Ignorance, in not knowing the true cause of things, is the true cause of Admiration in things. *David*, a man after Gods owne heart, knowes Man, and yet he knowes not Man; he knowes him, in respect of the efficient *verbo Dei*, the offspring of God, as *Aratus* said; he knowes him in respect of the matter, *Adam quasi Adamah*, composed of red earth; he knowes him in respect of the form, his soul is *spiraculum vitarum*, breath of lifes; life vegetative, common with the
Plants;

Plants ; life sensitive, common with the Beasts ; life reasonable , peculiar to himselfe , temporall and eternall. He knowes him in respect of the end , all his thoughts, words, works , are so many motions , God is the Centre ; his speculations , imaginations , meditations , are so many Lines , God is the Circumference ; in God , from God , and for God , is all his good, in whom we live, move, and have our being. But in this he knowes not man , Reason is at a stand, why God, that stood in need of no Creature , should create Man , to delight in him so vile a creature ; that Angels, more glorious Creatures than he, should minister unto man ; that Heaven , with all her Hosts and Armies , should serve man ; that Christ, that was *θεοεισπαις* , both God and Man , should be accursed and dishonoured for Man ; that Man might be blessed and honoured with God , should leave Heaven and his Father's Throne , that Man might live for ever in Heaven , and before the Throne. All Creatures ! confesse your ignorance in this ; confessing it, admire ; admiring, give God the glory. Fountains , clap your hands ; Mountaines , bend your heads , skip you little Hills like Lambs ; old men and Babes, young Men and Maids, Angells and Choristers of Heaven, joyne in this hymne , *Glorry be to God on high, peace on earth , and towards men good-will.* But why peace on earth , and towards men good-will ? cease to scan , and leave it to him that is the Lord of Man : *Lord, what is Man !*

Which words are an Epiphonema, or, conclusion , following an *Eucharistia* , or spirituall gratulation , inforced from a soul , deeply solaced with the meditation of mercy , in the depth of misery. The parts

are two: First, an Apostrophe or Appellation, *Lord!* Secondly, an Erotema or Interrogation, *What is Man?* There is a *what* of oburgation, a *what* of interrogation, a *what* of admiration, a *what* of meditation. *David* meditates of Man; the more he meditates, the more he admires; the more he admires, the more he asks; the more he asks, the more is his task, till mirrour is changed into terrour, and every glance into a trance. Earth that sustaines him, tell me; Fruits that nourish him, tell me; Aire that cherishes him, tell me; Creatures that serve him, tell me; Stars that shined at his Nativity, tell me; Astronomers, calculate; Gymnosophists, unfold this Riddle; Angells, unvail your faces, and tell me: Man, unmask thy selfe, and tell me, What is man? Mount up my Meditations higher, pierce through the clouds towards Heavens; Glorified Saints, Principalities and Powers, tell me. If all these be silent, let wretched Man be bold to ask of Him, that sits upon the Throne, concerning man, *Lord, what is man?*

Man before the Fall created, Man after the Fall degenerated, Man by grace regenerated, Man after death glorified. What, in his creation? What, in his degeneration? What, in his regeneration? What, in his glorification? Man by creation, wholly pure, an Angell; by degeneration, wholly impure, a Devill; by regeneration, partly sanctified, a Saint; by glorification, entirely crowned, a King. An Angell in *Eden*, a Devill in the World, a Saint in the Church, a King in Heaven; and all this but silly Man: *Lord, what is Man?*

First, Man created before the Fall: what Man was in God's decree and intention, before the Creation;

tion; what in his union and composition in the Creation; what in his rule and dominion, after the Creation. Man, in Gods decree and intention, a creature next to the Creator; that Hell envied, Earth admired, Heaven desired; a Gemme of beauty, a Pearl of verrue, a Star of glory; Heir to a Crown, if he had not crossed himselfe. What in his union and composition in the Creation? The Son of God, moulded by God, and yet not (as the *Manichees* dream) of the Subltance of God; the Image of God, and yet not that Image which was God; a Spirit from Heaven, breathed into a Body of Earth, and yet not all earth. Fire gave him naturall heat, Aire gave him vitall breath; Water, humours: the Fire was purified, the Air clenfed, the Water purged, the Earth refined to make up this fine complexion of Man; and yet *materiam superabat opus*, the workmanship surpassed the matter, as far as Heaven surpasses its matter; At the contemplation whereof, *David* bursts out into admiration, *Pfal. 139. 14. I was fearfully and wonderfully made.* And *Galen*, before an Atheist, composes an Hymne, in the praise of him that made him, stying the fabrick of mans body *δικαιόμισιν τῷ θεῷ*, the handy-work of God; *διὰ θεὸν φυλαττομένον*, preserved by God. For, the Body is the Soul's Castle, the mouth, the entrance; the Lipps, a double leav'd door; the Teeth, a portcullis, and Ivory gate; the Tongue, the porter, trenchman, and Soul's Orarour; the Head, an eminent Tower, where four senses externall, Seeing, Hearing, Smelling, Tasting; three senses internall, Common sense, Fantasie, Memory, keep so many scour-watches. The Brain, the Armorie and Treasury, fenced a-

bout with hair, skin, bone, the *pia Mater*, or golden Eure: the Neck, a Wheel to turn this Turret, to every point in the Compasse: The Tongue, Teeth, and Palate, muscical Instruments, for modulation of the voice; the *Chorda*, or silver cords, stretched through the body; the Liver is the Well, the Pores, the Conduits; the Veines, the Pitchers of blood; the Heart is the Cistern, and Fountain of Life; the Systole and Diastole moves gales of winde, to free from putrefaction. For this cause, Man is called a *Microcosme*, or little World, in that he resembles the greater World: The Liver resembles the Ocean, the Veines, the lesser Rivers; the Breath, the Aire; the naturall Heat, the warmth of the Aire; the radicall Moysture, the fatnesse of the Earth; the Hairs of our head, the Grasse of the earth; Knowledge, Light; our Eyes, the Sun and Moon; our Beauty of Youth, the Flowers of the Spring; the Thoughts of our Minds, Motions of Angells; our four Complexions, resemble the four Elements; seven Ages, seven Planets. Thus was Man created a *πᾶν*, containing All, till that by usurping All, he lost All.

Neither was this Beauty solely the Bodies, but the Soul in beauty far surpassed the Body, as far as the Soul is more active than the Body. The Understanding clear, without ignorance; the Will holy, without disobedience; the Affections calme, without distemperance; Thoughts undistracted, Heart untempted, Conscience unwounded: The wonderfull union of them both, more wonderfull than both. Earth and Heaven were espoused, a Body from Earth, a Soul from Heaven, were united, that nothing but Death could part; nor Death neither, if
bodily

bodily concupiscence, with *Martha*, had not made choise of the worser part. Knowledge of sicknesse and sorrowes was unknown: No *Paracelsus* distracted about Extractions. It would have been the Physicians Disease, that there was no Disease; the Grave's Death, that there was no Death; Envie's Griefe, that there was no Envy.

What Man was, in Rule and Dominion after the Creation? Emperour of the whole Earth, Admirall of the whole Sea, Heir of *Eden*, peerlesse Peer of Paradise; that with the Grand Sultan, he might have insulted, styling himselfe, Ruler of the World, and Shadow of God: With the Pope, have worn a triple Crown, trampling upon Hell, triumphing upon Earth, trusting For Heaven. All Creatures seeing the splendour of Majesty, and God's Image resplendent in this new created Magistrate, with reverence pointed at him, with an *Ecce Adam*, lo *Adam*! The Stars that, lately created, were gazed upon as the world's wonder, wonder at this new created Star, with an *Ecce Adam*! The Angells, those ministring Spirits, *Heb. i. 14.* behold him, to whom they must minister, with an *Ecce Adam*! God, who after the Fall, came with an *Ecce exprobrandi*, or upbraiding, comes now with an *Ecce demonstrandi*, or declaring to all Creatures, *Ecce Adam*, lo this is *Adam*, whom ye must all serve; this *Adam*, Lord of all, was Man, Lord, *what is Man*?

Thus we have done with the first *what*, what Man was in his Creation: We come to the second *what*, what man is in his Degeneration, where we must distinguish of a three-fold *what*; what degenerate Man is in his life, what in his death, what after death.

The Degenerate in life, what in his Body, what in his Soul: In his Body, the length of his time, the strength of his time: What Man is in the length of his time; His life is a Mask, his Prologue is acted in secret, within the Curtains of the Womb; the Protasis in his Birth and Cradle; the Epitasis, in his checker'd mirth and sorrow; Death is the Catastrophe; the Grave his Wardrobe. His time is a gliding Shuttle, a riding Post, a flying Cloud, a spying Eagle, a floating Ship, a fading Flower. The Shuttle is through, the Post is gone, the Cloud dissolves, the Eagle vanishes, the Ship is out of ken, the Flower fades. His length is but a Span, his strength Grasse, his beauty but a *Venice-Glasse*, a *China's Dish*; his thoughts Dreams, his body a Shadow, his flesh but a Vapour, his glory but a Taper, which begins as a Bubble, continues as a Blaze, ends with a Blast. *Lord, what is man?*

Thus what Man his Body is, in length of time: the second *what*, in strength of time, what in his Infancy, what in his Youth, what in his Manage, what in his Old age; in all these Natures, riddle unfolding Sphinx his riddle. In his Infancy an Image, hath hands, and cannot handle right; tongue, and cannot speak; feet, and cannot go; a soul, and cannot understand; an unreasonable Brute, in the shape of reasonable Man, conceived in lust, imbrued in blood, brought forth in sorrow with throbs and throws.

His Youth an untamed Tiger, unsated Quick-silver, a Camelion of every colour, a Polypus of every shape, an Ape in all imitations, beginning to swell with Pride, boyl with Revenge, burn with Lust, gaspe for Honour, gape for Riches. Manhood
is

is a Monster, composed of many miseries, a Sea of sorrowes, a World of warrs, where all fears affright him: The Sea is full of Pirats, the Land of Robbers; Wealth is envied, Poverty is contemned, Wit distrusted, Simplicity derided, Religion suspected, Vice advanced, and Virtue disgraced. Old age is a Creple, blinde as *Appius*, blear-eyed as *Leah*, lame as *Me-phibosheh*, bald in the head, wrinkled in the face, rotten in the teeth, stinking in the breath, reasty with choller, withered with drinesse, overwhelmed with sicknesse, bowed together with weaknesse, γέρων, *quasi γὴν ὀρώων*, looking upon the earth, which must be his grave, till he lie down in the grave, gasping for breath; begins with crying, continues with sighing, and ends with a groan, *Lord, what is man?*

Thus is every Age of life, a Stage of strife, that well may we sing with *Ansonius* a Turtle-like Song, αἰὼν πᾶσι μέμηλεν, every Time is a troublesome Tide, no place or condition is secure in the world: Fear of Enemies affright, Suits in Law vex, wrongs of Neighbours oppresse, care for Wife and Children consume: The house is full of cares, the Field is full of toyl, the Country of rudenesse, the City of factions, the Court of envy, the Church of Sects, ποιὴν ἂν μεδέωμι εἰς τέλος; What course of life then shall a man take, when every life is a curse? What Art shall he study, when he is the dolefull subject of every Art, and studying it, studies his own misery? What does Grammer teach him, but to speak the language of his owne confusion? The first part whereof containes the true Orthographie, and charactering of his cares, the Comma's, Colons, and Periods, (if any there be) of his passions.

ons. The second unfolds his *Casuum discrimina*, a thousand diversities of dangers, accidents, varied with divers Cases, with Genders of sorrow, ingendring numberlesse, declining that which is good, and inclining to that which is evill. The third displaies his misconstruction of Charity, in not Concordeing and agreeing with equalls, in not Governing his Inferiours, in not submitting to the government of Superiours. And what is the last, but an Accending of his griefes, by severall pricks in the flesh, and Scanning of things upon the fingers of human reason, to tickle the ear of fancy and affection?

What is his Rhetorick, but a Poyson cooked in a painted dish? each Trope a translation from Purity to Corruption; each Climax climbs up by degrees of renewed griefe; each Auxesis augments, and each Hyperbole makes up the height of his hardship. What is his Logick, but an art of Reasoning, to inform Reason of the losse of Reason? each Predicament a Ladder of human frailty, declaring the Substance of his body of death, the Quantity and Quality of his sin, in what Relation he stands to the Devill, Hell, and the Grave; the guilt of every Action, the sting of every Passion, *ubi, quando*, Where, When, in what manner and Habit every sin was committed; Demonstrating by causes, and proving by Induction, his destruction. His Musick is a Modulation, made up of diversity of maladies, in place of melodies; his birth by Originall sin sounds Base, by Actuall, Treble worse; unconstant, never keepes Tenour; his life is a Cliffe, his might a Minim, his wit but a Crochet, his wisdom a Quillet, his glory but a Quaver. *Lord, what is Man?*

His

His Arithmetick decipheres the numberlesse number of his necessities, adding, subtracting, dividing, multiplying, measuring all things by the rule of Golden number, roules in a Circle, and ends in a Cypher. His Physick serves to seek out the symptoms of his sicknesse; the brain conceives frenzies, madnesse, vertigoes in the brain; the Eye sees three hundred diseases in the sight of the eye; the Ear can hear of a Parotis, or impostumated inflammation in the ear; the tongue can tell of an Angina, or Argur-angina, a Quincie, or silver-Quincie in the throat, which ties the tongue-strings: The Hand can feel a Chiragra, or Gout of bribery in the hand, the Sinews are sensible of convulsions of worldly cares; the Bowells of Tympaniës, or swellings of pride; the Heart of a Cardialgia, or carnall fear; the whole Man of a *no li me tangere*, impatience of admonition. Thus Man is become the Anatomie of Misery, and the Misery of Anatomy; and yet his greatest misery is, that he cannot help his misery; making the whole World a Pesthouse, the Earth an Aceldama, or field of blood, and the Sea a Golgotha, or place of Sculs.

Thus what Man is in his body. The next, what in his Soul: First, What in regard of misery of losses. Secondly, What in regard of misery of crosses. In regard of misery of losses, the soul of Man hath lost blessings internall, externall, eternall. Internall, the perfect Image of the Creator, the perfect knowledge of the Creature; God, Christ, holinesse in heart, uprightnesse in life, union betwixt God and the soul, which is Lux in tuis Luxus , the very soul of the soul. Lost blessings externall; not Rivers of Milk, Wine, Oyle, Mountaines of Gold, Silver, Diamonds,

monds, not a world of Crownes, Scepters, Diadems, these were but Blanks; but, the Prize in this Lottery lost, was his lot of inheritance in Heaven, communion with Saints and Angells, in that inheritance that never fails. Lost blessings eternall, the glory of a Crown, and a Crown of glory; the blessed Vision, and the vision of Blisse, of the Trinity in Unity, and Unity in Trinity,

Secondly, what the Soul of Man is, in regard of the misery of Crosses, crossed with the stain of sin, crossed with the pain of sin; the stain of sin, the Mind is stuffed with vanity, the Understanding is darkened with ignorance, the Will stiffened with stubbornesse; hence the Soul is defiled with lust, polluted with filthinesse, outraged with passions, overcarried with affections, pined with envy, overcharged with gluttony, surferred with drunkenness, boyled with revenge, transported with rage.

The pain of sin consists in consciousness, of hor-
 rour of Conscience, and sense of a reprobate sense.
 This hor-
 rour meets a man in the dark, and makes
 him leap in the night, and makes him quake in his
 sleeps, and makes him start in every corner, and
 makes him think every Bush a Man, every Man a De-
 vill, every Devill a messenger to fetch him quick to
 Hell. By this, *Theodorick* saw the face of a Man in the
 mouth of a Fish; *Nessus* heard the noise of Murder,
 in the voice of Birds; *Saunders* run distracted over
 the Irish Mountains: This made *Cain* wander, *Saul*
 stab himselfe, *Judas* hang himselfe, *Arius* empty
 his bowells at the Stool, *Latomus* cry desperately,
 he was damned, *Julian* confesse, that he was conque-
 red; makes Man, the Lord of all, slave to all: *Lord,*
what is Man? Thus

Thus this Generall, what degenerate Man is in this life; the next, what degenerate Man unregenerate, is in his death: Come to his Bed-side, and see how darts of calamity dart him.

Stiches, aches, cramps, feavours, obstructions, rheume, flegme, chollick, stone, winde, as so many tempests and whirlwindes, attempt him: View his body sweating, his members trembling, the head shooting, the face waxing pale, the nose black, the neather jaw-bone hanging down, the eye-strings breaking, the tongue faulting, the breath shortning, the throat rattling, at every gasp, the heart-strings cracking. Thus struggling, in comes Death, Hells Purveyor, to summon the Soul to Hell; Reason accuses, the Devill endites, Memory gives evidence, Conscience condemnes, damned Spirits flutter like flies, to catch this Spirit flying. O then, with what stentorious cries would it pierce the Clouds, if it had a voyce to cry: Help Eyes, that were as quick-sighted in vanities, as *Lyncens*, and see for some comfort; help Ears, late organs of melody, and hearken for some comfort; help tongue, that was my *Suadator*, or *Demostenes*, perswade Satan, affright Death, flatter Hell, and tell my soul some comfort: Help Feet, that were my wings of swiftnesse, and quickly fetch some comfort; help hands, that were my Sword and Buckler, quiet my conscience, stop hells mouth, banish Satan, and minister me some comfort. Alas, the Eyes are closed up, the Ears deaf, the Tongue speechlesse, the Feet lamie, the Hands dead, not able to remove the slime that stops the breath: and Man, that was even now a Body and Soul, is a stinking Carcase without Soul: *Lord, what is Man?* Thus

Thus Death is displayed. Next, what degenerate Man is after death: A man of Death, fewell of Hell fire, lashed with Satyrs, wounded with Scorpions, scourged with Furies, sting'd with Dragons, gnawen with Vipers, still rowling the Stone of sorrow with *Sisyphus*, turning the restless Wheel with *Ixion*; hungering and thirsting, freezing and burning with *Tantalus*, burning with heat, freezing with cold. Romish crucifying, Turkish ganging, Jewish stoning, Christian racking, burning, firing, fagotting, are nothing to this. And besides this infinitnesse, it is everlasting infinite; the Grasse of the Field, Sands in the Haven, Stars in the Heaven, may be numbered; but the Dayes, and Months, and Years, and Ages, of the torments of *Tophet*, are numberlesse, which makes the frying Soul cry out, Fountains cool me, Mountains cover me, Rocks hide me, Sea swallow me up, that I may be freed from this bottomlesse Sea of misery. What Adamant can endure this knocking? what Steel this beating? what Brasse this burning? *Lord, what is Man?*

We passe from man Degenerate, and come to man Regenerate, the third *what*; what Man is by Regeneration, what in his Redemption, what in his Justification, what in his Sanctification? In his Redemption, a Slave bought with a precious Price, a Prisoner rescued, an Enemy reconciled, a Malefactor pardoned. Wretched Man was the Prisoner, the Enemy, the Malefactor. Christ is the Price, the Rescuer, the Reconciler, the Pardoner. Woods of *Frankincense*, Floods of *Nectar*, *Ophir*, *India*, and *Havilah*, though replenished with Gold and Pearls, could not pay this Price: Angells would have

have sunk under the burden, Man could not satisfie, God could not suffer; therefore Christ became both God and Man; God, to satisfie, Man to suffer: He left his Fathers Throne, for the Virgins Wombe, a heavenly Mansion, for a Manger; a Crown, for a Crosse, where he was crowned with Thorns, crucified between two Theeves, as a Rose amongst Thornes; scourged with Whips, fastned with Nails, pierced with a Spear: where, with Saint *Augustine*, view his body sacrificed for man, his wounds bleeding for man, his price payed for man, his head bending to kisse man, his hands stretched out to embrace man; and then say, *Lord, what is Man?*

Secondly, what Regenerate man is by Justification, disrob'd of unrighteousnesse, arrayed with Christs robes of Righteousnesse, cloathed with the Wedding garment, annointed with new Oyle, furnished with the oyle of Grace, burning in his Lamp. The first-born of Saints are his associates, God his Father, Christ his elder Brother. *Crete* strove for *Jupiter*, *Thebes* for *Pindar*, the seven Cities for the birth of *Homer*; shall not we for the Birth and Brotherhood of Christ, which begets in us a new birth. This new birth frees Man from the second Death; the strongest, the richest, the learned'st, must taste of Death's cup; *Pompey* have no grave, *Bajaset* be brained in an iron Cage, proud *Saladine* leave nothing but a shirt, *Crassus* be cashiered at *Carra*, *Aeschilus* was slain with a Tortoise shell, *Enripides* torn by Doggs, *Mahomet* the false Prophet by Hoggs, *Terrence* was drowned: But Man, that is born anew, Elected, Justified in Christ, shall not die eternally, but live for ever with Christ.

Thirdly,

Thirdly, what Regenerate Man is by Sanctification, changed from a vassall of wrath, to a vessell of honour, a spirituall creature, purified with the Spirit, not with Pelagian purity of conception, Romish holy-water sprinkling, Popes pardoning, extreame unction, purgatory scorching; not with the Libertines law of Liberty, that hath no Law; but by Grace in the soul, that graciously clenses both body and soul. The Understanding is lightned, because Christ is his light; the Will obedient to God, because he is born of the will of God; the Heart, by spirituall comfort, is heartned, and gives over burning; the Conscience barking; the Pulse of horror beating; all his Hoste of Body and Soul, is set to serve the Lord of Hostes: Knees bend to pray, Tongue sounds to praise, Feet run, Hands fight the Lords Battle. Nor is this all, but Man enjoyes him that is all in all, and all in him: *For in Christ*, 1 Cor. 3. 22, 23. *all are ours, we Christs, and Christ Gods.* Satan cease to tempt him, Flesh to allure him, World to beguile him, all is in vain; the Word feeds him, the Spirit guides him, the Creatures serve him, the Angells guard him; what joy of the Spirit within, what without, none knowes, no nor the Spirit of Man, but the Spirit of him that made Man: *Lord, what is Man?*

Thus what Man regenerate is in Redemption, Justification, Sanctification; we come to the last *what*, what Man is in his Glorification; what glorified in soul till the Resurrection, what in both body and soul to eternity, after the Resurrection. What Man is glorified in soul till the Resurrection, a glorified soul by Christs Resurrection, winged swiftly upon the

the wings of Cherubims to Heaven, where for every Crosse she receives a Crown; in either Palme, a Palme of Victory; Angells come at her entrance, and salute her with an *Eng*; thousands of Seraphims, Thrones, Principalities and Powers, salute her with an *Eng*; Patriarchs, Priests, Prophets, Apostles, Martyrs, salute her with an *Eng*; Souls of Friends, Parents, Husband, Wife, Children, and all Saints deceased before her, salute her with an *Eng*; nay, Christ himselfe salutes her with an *Eng*, *Well done, good and faithfull servant!* To whom that Soul, with all the Souls, returns Hallelujah; honour and praise to the Antient of daies, that sits upon the Throne. Now glorified Soul! that wouldst have wondered with the Queen of *Sheba*, at *Solomon* in his royalty, at the *Grand Sultan* going to his Seraglio, at the Pope in his Procession; tell me how thou wilt wonder, and glory to see that Wonderfull, that neither eye hath seen, nor ear hath heard, nor hath entered into the heart of man. *Lord, what is Man?*

Thus what glorified Man is in Soul, till the Resurrection; the last, and not the least, what glorified both in Body and Soul for ever, after the Resurrection. Glorified, in regard of the place of Glory, the object of Glory, the prerogatives of Glory. In regard of the place, which is Paradise, the third Heaven, the Heaven of Heavens, the heavenly *Jerusalem*, built of pure Gold, walled with Jasper, founded on pretious stones; the Gates, twelve Pearles, watered with the Water of life, planted with the Tree of life, bringing forth twelve kindes of Fruits, to feed the twelve Tribes of *Israel*: *Pallas* Temple at *Troy*, *Diana's* Temple at *Ephesus*, *Jerusalem's* Temple in *Sion*, must give place to this Temple of the new *Jerusalem*,
C which

which is the place of glory.

And as glorified in place, so glorious by the Object of glory in that place: The Object is, the vision of the Unity in the Trinity, where Man shall see all Felicity in the Glasse of the Trinity. *Moses* his face shined, with the shining brightnesse of Gods hinder parts; *Paul* was senselesse of all joyes but Heaven, when he was rapt into the third Heaven; *Peter* was transported in Soul, when Christ was transfigured in Body: How glorious then will thy face shine, when thou shalt see God, face to face? injoy the immediate communion with the Trinity? which will be joy to mans soul, health to his body, beauty to his eyes, musick to his ears, hony to his mouth, perfumes to his nostrills, meat to his belly, light to his understanding, content to his will, delight to his heart, whole happinesse to every part.

Glorious in the Prerogatives of glory; the body of a Mortall, made an Immorrall body; of a Corruptible, an Incorruptible; of a Naturall, a Spirituall; of a Weak, a Powerfull; of a Deformed, a Beautiful: A Body shining as the Stars, the Soul in glory exceeding the Body, as far as the Moon exceeds the Stars; Christ in brightnesse exceeding all, as far as the Sun the Moon. Thus it shall be done to the Man, whom the King of Glory will honour. At the last doom, will Mountains burn, Devills mourn, Man shall be mounted up with Angells, and Christ the Archangell, towards Heaven: *Open ye Gates, be ye opened, ye everlasting Gates, and let the King of Glory come in*, with all his troops of Glory. Say all Creatures, what is any Creature? What is Man, Lord, what is Man, that thou conferrest this glory upon him? Sing all Creatures, Men, Angells, with Hymns, Anthems,

Anthems, Hallilujah's ; keep an everlasting Sabbath of Thanksgiving, with, *Holy, holy, holy, Lord God of Sabbaths, heaven and earth are full of the majesty of thy glory* : To thee we give all Honour and Glory both now and for evermore.

A
SERMON,

Preached before the Generall of
all the Forces of *South-Wales,*
and the *West of England.*

The Text, *Matth. Cap. 13. v. 45, 46.*

Again, the Kingdome of Heaven is like unto a Merchant man, seeking goodly Pearls :

who when he had found one Pearl of great price, he went and sold all that he had, and bought it.



HEAVEN is not feisable for mony ; then shall an earthly price run in equipage with it ? Well might this seem a Paradox, if it were not a Parable. That καὶ ὑπερβολὴν εἰς ὑπερβολὴν εὐλογεῖς, 2 Cor. 4. 17. excessive weight above, transcends our Scales below. Earth is but an Atome, and what we see, is scarce worth to make an Emblem of what we hope to see.

see. Well said *Empedocles*, *Terrā terram inspicimus, æthere ætherem*; In an earthen Globe, we see the earth's Diameter; and in a paper-Sphear, the Circle of the Sphears. A Mapp, displaies the World; Counters, the revenues of a Crown; and, if we look up higher, a Pearl, a Palm of Victory: For, *The Kingdome of Heaven is like a Merchant-man, seeking goodly Pearls.*

Seek, saies our Saviour, and you shall finde; and, if ought, this Pearl is worth the scrutiny. Earth hath her pretious Stones, the Sea her Pearls; then what hath Heaven? The World is a Sea, the Church a Ship sailing for Pearles, and bound for Heaven the Haven. The Pixis of our Saviours speech, through this whole Chapter, points at this Pole. In the first verse, we finde Christ *παρὰ τὴν θάλασσαν*, by the Sea. In the second, *εἰς τὸ πλοῖον ἐμβάντα*, entring into a Ship, and that *ἐν τῇ θάλασσῃ*, on the Sea. And here resembling Heaven, *τῷ ἐμπόρῳ*, to a Merchant-man, trafficking by Sea. Scripture hath her rich Mines of Rhetorick, and in every Mine a Mystery. This sweet conflux of the History with the Allegory, was not for nothing. Well then, make on for this Kingdome. Christ is the Gate; the Word, the Way, the Key: This Key hath many Wards. In the third Verse, *παρεσβολὴ τῷ σπείροντος*, a Parable of the Sower: καὶ ἄλλη παρεσβολή, in the 24. another Parable of the Tares: καὶ ἄλλη παρεσβολή, in the 33. another Parable of the Leaven: *πάντων, ὁμοίᾳ*, 44. *Again, the Kingdome of Heaven is like unto a hidden Treasure.* And in the Text, *πάντων, ὁμοίᾳ*, *Again, the Kingdome of Heaven is like unto a Merchant-man.* A Parable, a Parable, and then another Parable; Again, and again: and all these Parables and Againes, but Parallelisms to Heaven;

ven; Line upon Line, and Precept upon precept. Lord, how blinde are our eyes, that need so many Lamps to enlighten them. The three first pointed at the power of the Gospell; the fourth, at the price; this fifth, at the superlative transcendency of the price. Gold is the best of Mettalls, Pearles better than Gold; Heaven is like Pearles, nay, the best of Pearles, *The Kingdome of Heaven*, &c.

Parables had their birth in Paradise, *He shall bruiſe thy heel, and thou shalt break his head*, Gen. 3. 15. Plato commends them in his Dialogues, and does not Christ? They are fit similitudes, or, if you will, comparisons. That which no mortall eye hath seen, (and such is Heaven) must be made known by that which hath been seen. Princes send Pictures, to inform their Paramours. Some things sublimed above a mortall reach, must be read below in Characters proportioned; as the Sun's splendour in a Pail, or as *Medusa's* head, is fained in *Perſeus* glittering Shield: *Moses* his face must have a Vail, before he can be spoke with. These are three-fold; Typicall, as foretelling; Apologicall, as illustrating; Methologicall, as instructing. This Parable is all; by Faith, giving forefight; by Knowledge, sight; by Sanctification, insight into Heaven. Then take up this Optick-glasse, *The Kingdome of Heaven is like*, &c.

The parts in generall, of this Apologue, are two: First, το ὅμοιον, the thing that is compared or like. Secondly, ὁ ὅμοιον, to what it is compared or like. The thing that is likened, is *the Kingdome of Heaven*; the thing to which it is likened, is a *Merchant-man*, seeking goodly Pearles. The Antapodosis, or reddition to the former part, is not exprest, but by collection to be gathered from the latter. As Syn-

chronisms, so Parallelisms, that begin together, must needs end together. Thus then take the Diagramma. First, a man under sin, is compared to a Merchant-man. Secondly, his seeking of some good things, (as *omnia appetunt bonum*) to seeking of goodly Pearls. Thirdly, the price of glory in Heaven being found, is compared to that one Pearl of great Price, the Merchant found. Fourthly, as the Merchant sold all that he had to buy that Pearle, so must we forsake all Earthly things, for this Heavenly Pearle. A Christian then is as a Merchant; probable good things, as Pearls; Heaven is *ὁ μαργαρίτης πολυτιμος*, that most pretious of Pearles; thus *ἀναπαλιν* by inversion, *ἐναλλαξ* by alternation. These are the two passions the Philosopher makes of a Parable, *γῶσις τῷ ὁμοίῳ τῷ ὁμοίῳ*, one thing alike irradiates another: For, as face answers to face in a Glasse, so the Kingdome of Heaven to this Pearl: *For the Kingdome of Heaven is like, &c.*

Of these Parts, by Divine assistance, and your Christian patience, in order; so using the Similitude, as Painters their Shadowes, to illustrate the Portraiture of the Text; *ὁ δὲ πάντα λαμβάνειν καὶ δόξας, ἀλλὰ τὸ χεῖριμον*, saies St. *Chrysostom*: In Apologues, we must have an eye at the Authors purpose, lest by too curious inquisition, we wring our blood. Thus then take the Paraphrase, as a Chart, to direct our Compasse in the future discourse. St. *Jerom*, by goodly Pearles, understands the godly Precepts of the Law and the Propheies; by that one Pearl of great price, the precious blood of our Saviour, by which we were bought with a price. The Merchant sold all to purchase this Pearl; so, with St. *Paul*, we must forsake the rites of the Law, *ut Christum lucrificemus*; that we may gain Christ. This one Pearl being found,

found, condemnes not the rest, nor the Sunshine of the Gospell, those lesser Stars of the Law; that was *Marcion's* Heresie, and the *Marichees*: *Sed quia omnis alia gemma sit vilior*, saies *Aquinas*, The lustre of the Gospell is more translucent than the Law; otherwise, ὁ νόμος διδάσκαλος, the Law is a Doctor to drive us unto Christ.

Again, Goodly Pearles, (saies the Glosse) is the glory of this World, *deforme conspicitur*, all is but dung: That one pretious Pearle is that *unum necessarium*, the vision of the Unity in Trinity, and Trinity in Unity, of Grace here by Faith, of Heaven hereafter by Fruition. *Omnia vendit negotiator*, the Merchant sells all for this ὑπερβαλλούσαν τῆς γνώσεως ἀγάπην, love surpassing all knowledge.

These goodly Pearles, (saies St. *Augustine*) are unsportted and godly Men, which the Merchant sought, (as *Diogenes* with his Lanthorn in the Market) and found none; this one pretious Pearl is Christ Jesus, both God and Man. Or, these goodly Pearles are the observation of Gods Precepts; the pretious Pearle is, *Charitas proximi*, Charity, in which all vertues are contained, Or, these goodly Pearls are the Mines of Knowledge; this one Pearl, is that one Truth, ὁ λόγος σαφὲς γινόμενος, the Word made Flesh, *Joh. 1, 14*. This is the third Glosse, and τὰ τρία ἐν ὅλοις, these three are all that I finde, all of them in severall, answerable to the analogie of Faith, diversity without contrariety, and all of them joyntly perhaps to our Saviours meaning, whether the Gospell, or Grace, or Christ, or Charity, or Evangelicall Knowledge; the Kingdom of Heaven in the language of Scripture, comprises all, why then should not this Pearl, all? For, *The Kingdome of Heaven is*

Like unto a Merchant-man, seeking goodly Pearls.

Thus the Paraphrase, now to the Parts : *πᾶς ἀνὴρ ὁ ἔμπορος*, Every Man is a Merchant, that is the first Parallel ; a Merchant, that Marts by Sea, not Land : For *ἔμπορος* is the same that *ἐπιβάτης*, which *Viruvius* expresses by *Mercatorem*, and *Lampridius* by *Negotiatorem Maritimum*, a Merchant by Sea : At this point *Porphyry*, upon the second of *Homer's Odyssey*, *ἔμπορος ὁ ἀγοράζων, καὶ ἐπὶ ξενίᾳ πολλῶν*, one that trafficks by transporting : of which, *Plato* saies, in his *Republica*, *Ἰστοὶ δὲ εἰσὶν οἱ ἔμποροι*, these are the Merchants. This appears by the root, for *πῶρος* is a journey, and such a journey (as *Budens* saies) as *mari conficitur*, is made by Sea. Of *πέρω*, to pierce, as water doth pores. Hence *πέρος* is sometimes *πῶταμος*, the Sea it selfe, and so *Apollonius* uses it. Well then, we are all Merchants ; this floating World, is the fickle Sea ; these frail Bodies, our Barks ; our Wishees, our Oars ; our Zeal, our Sails ; inbred desire of Good, our poynt in the Compasse ; Knowledge, our Pilot ; Discretion, our Rudder ; Contemplation, our main-Mast ; Providence, our Cables ; and Hope, our Anchor ; *πρὸς ἑστέ ἐν*, Take heed therefore to your tacklings. *O navis, referent in mare te novi fluctus, fortiter occupa portum. Horat.* Make for the Haven, one wave treads upon the neck of another, and where the old broak off, new scenes of furies have taken up their cues. Poor Soul, thou art the *Palinurus*, which ventures more, than all the *West-Indian's* Company is worth, while with the *Argonautes*, thou floats for the golden Fleece, embarked in a Barge of Clay, (for what is thy Body else ?) all the world in sight is an *Asphaltite*, or dead Sea ; each sound, almost a Syren ;

ren; each sin, a sink; each temptation, a tempest. *Una Eurufq; notufq; ruunt, creberque procellis Africus,* (*Virgil Aeneid. 1.*) Whirlwinds wheel about on every side, and drives our shipwrecked weatherbeaten souls in *brevia & fyrtes*, into desperate quicksands and shallows, and tosses our Sea-sick Consciences, with blustering Billowes; angrier than *Adria*. On this side, *Scylla's* sin-sinking Gulph devoures us in despair; on that side, *Charybd's* splits us on Rocks of presumption; here Satan, as a Pirate, assaults us without; there, through infirmity, our Vessells leak within; and what can we remember, that is not a *Remora*? Yet, we sing insecurity, as if the Halcyons had builded their nests about us, and promise ourselves as fair, as if *Castor* and *Pollux* sat upon our *Prora's* or *Poups*. Awake, O thou keeper of *Israel*, that rebukedst the windes, and they obeyed, rebuke these windes and they shall obey. Thou that stretchedst forth thy hand to *Peter*, when he was sinking, stretch forth thy hand of mercy, and save our souls from sinking, that *optatâ potiamur arenâ*, we may come to the wished for sand, where these goodly Pearls are shrined. Thus, I perceive, you imagine, how unexpectedly my speech is glided, from *Merchant*, our State or Vocation, to *seeking goodly Pearles*, our Merchandise or Negotiation: *The Kingdome of Heaven is like unto a Merchant-man, seeking goodly Pearls.*

Seek, the Action; goodly Pearls, the Object. We must seek, which implies Paines, the best of Actions; Pearles, the best of Merchandise; goodly Pearles, the best of Pearles: Yet, Gold is but glittering clay, Pearls, but purer slime congealed; why should we seek them? *Erasmus* commends his *Moria*; *Phavorinus*,

~~win~~ his ~~quartane~~ Feavour; ~~Politianus~~, his ~~Thersites~~; our Saviour, the ~~unjust~~ Steward; not their evill, but their good; not the Poyson in the Toad, but the Pearle. He that can bring light out of darknesse, by his omnipotent Chymitry, can extract a Pearl out of a Dunghill, the Kingdome of Heaven out of a Pearl: Seeking goodly Pearls.

After Man had lost Paradise, by losing himselfe in Paradise, the first Potion that was prescribed him for recovery, was [*Seek.*] A Minerall is found by digging, a Race won by running, a Pearl got by seeking. So let us seek, that we may finde; so run, that we may obtain. *Atalanta*, by *Hippomenes* his golden Apples, in the Poet, lost the Goal; by charmes of pleasure, so shall we. Let us have therefore alwaies written before our eyes, (as the Pharisees the Commandments on their Phylacteries) that saying of *Pliny*, *Vita vigilia est*, This life is a watch. And learn that lesson, that *Socrates*, in *Aristophanes*, gives *Strepsades*, *ὄσος ἀπέσω γλυκύδονος ὁμιλιῶν*. Let inchanting sleep be banished from our eyes. καὶ δέουσι ἐν ἐν ἀλαμνία, saies *Aristotle*, No felicity is in slumbering security; but, κατ' ἀρετὴν ἀεὶ ἐσὶν, καὶ τελειοτέρῃ ἐρεσῇ, in the virtuous search of an active Soul. This those Emblemes teach us, of Providence on a watch-tower, painted like *Janus* looking both waies; and *Hercules* his two waies in the Wildernesse, *una voluptatis*, the one of Pleasure, (as *Tullie* saies) but the other of Paines. Let us with *Alexander*, μηδὲν ἀκούειν, nothing delaying, by seeking insist in this painfull way, lest, while with the Ravens, by death, we gape against the Sun, Satan watch us, as the Crab does the Oyster, in St. *Ambrose*, scrupulis injiciens, throwing in Peebles in stead of Pearls. Seeking goodly Pearles.

So we are come to the Object of this search ; [*μαργαρίτας, Pearls.*] The word for Pearl in this place , hath its name from *Mare*, the Sea , or at least is *Gemma Marina*, a Pearl proper to the Sea ; and this (which *Quintilian* commends) continues the Allegory. *Gemmarum multa sunt genera*, (saies *Plinie*) Pearles are of many kinds ; *ὁ μαργαρίτης*, this Sea-kind is the best, and of them , those in *profundo maris* are best, that are in the depth of the Sea. No wonder then , if this Merchant does *ζητεῖν μαργαρίτας*, seek these Pearles.

They have many names to be sought by : That which *Christ* here , and *Theophrastus* elsewhere , calls *μαργαρίτην*, a Pearl, *Arrianus* calls *Cynadum*; *Lucian* *Ἰσθρικόν*; *Statius*, *Propertius*, and *Claudian*, *Ερυθρίον*; *Cicero*, *Gemma*; *Pliny*, *Unionem*; *Virgil*, *Bacchant Concheam*; and *St. Jerom*, *rubri maris granum*, a grain of the Red Sea. Thus the Names ; a word of the Nature : They are *Concha*, pretious Shells , conceived in *Conchylis* , in Sea-fishes , which at the time of their conception, drinking the dew from Heaven , *gravidæ in partu enituntur Margaritas*, are delivered of Pearles , together with their Spawns. These goodly Pearles, the Merchant seeks , and emblemed in these , every man *ἀγαθὸν τι*, seeks some Good , and to his knowledge , (as the Philosopher saies) *τὸ τελειότατον*, the Chiefest good. Our souls at first, like Needles of a Diall , were touched with the Magneticall rincture of Gods Image , poynting at Him, the Pole ; till sin, like the Onyons of *Egypt*, and the presence of the Adamant in our hearts , bends our thoughts another way ; like Children new-born, we still seek some Breast to suck , and with the confounded Linguists at *Babell*, lisp out some language :

guage: with *Ixion*, taking the Cloud for *Juno*, a Glasse for a Pearle, *Jacob* for *Eſau*. Mans Soul is a seeking-Creature, and for lack of the chiefeſt, muſt have ſome, though but apparent Good. Hence it comes to paſſe, that this brittle glaſſie ſea of the World, that ſhould be the Chanell to convey us, and our perſpective Glaſſe, to look up to Heaven, proves our Harbour, and our Looking-glaſſe. This gave fewell to that faction, betwixt the *Academicks*, and the *Peripateticks*, both of them confeſſing, that τὸ ἔσλετον καλόν, the object of the Will, was that which is good: The one ſaid, φαινόμενον, but apparent good; the other, ἀληθές, true good. *Aristotle* joyned both, or *quicquid ſub ſpecie boni*, whatſoever ſeemes good: And that is meant by goodly Pearles, ſo called, not becauſe they are all ſo, but becauſe they all ſeem to be ſo. True Good, is a conformity with the will of God, *archetypa*, not with the will of man. Some are ſimply evill, as ſenſuality, ſinfull pleaſure: Some ἀδιάφορα, neither Good nor Evill, but χρήματα, as they are uſed; theſe are the Goods of Fortune, (as they call them) Honour, Riches. Some truly Good, yet not the chiefe Good, becauſe referred to a chieſer, or Architedtonicall end, as Prudence, and Morall vertues, though *Auſtin* in Heathens, calls them, *splendida peccata*, glittering ſins.

Well then, no wonder, if (as *Varro* ſaith, and the Father of *Hippo* ſecondeth him, in his *Civitate Dei*) there were three hundred opinions in the language of my Text, concerning theſe Pearles. As truth is one, ſo Errour is infinite; and yet they were ignorant of the Law, the Jewiſh *Targum Cabala*, and *Sanhedrim*, which Interpreters comriſe within theſe Pearls. O the endleſſe ſearch of theſe inferiour things!

things! we may seek them, but not rest in them. Seeking is a motion, motion argues imperfection, so does Pearles in the plurall number: *Martha* carked for many things, there was but one thing needfull. It is wittily at least observed by *Origen*, that God put no *lo*, it was good upon that day, when the light was divided from the darknesse; nor must we put any rest in these Pearls. For to instance in a few: What is Pleasure, but a pill in Sugar? Beauty, but a painted Snake? Honour, but a blast of idle Winde? Riches, but a smile of Fortune? and all the Wealth the World hath piled together, but *Obelisks* of vanity? Let some Gallants condemn this, as the voice of a melancholick Schollar; yet, I know a day will come, when, *Eccles. 12. 3.* the keepers of their house of clay shall tremble, those that look out of the windows shall be darkened, and Death shall gnaw upon them like sheep: then they shall confesse, that none, nor all these, can give their souls content. There is one pretious Pearle, that neither Prince nor People, Men, nor Angells, have in their keeping; Heighth nor Depth, Principalities nor Powers, Life nor Death, can take away; and that is, *ὁ μαργαρίτης πολυτιμος*, this one pretious Pearl.

So we are passed to the third part or parallel, where observe this method: first, seek; then finde. God answers every man to, nay, above his expectation: *Saul* sought Asses, and found a Crown; the Milesian fishers, Fishes, and found a golden Trivet; the Merchant sought Pearls of lesse price, and found one of greater price. This Pearl is but one, and yet *instar omnia*, it comprises all. *Plinie* calls it an Union, and what is it else, but an union of God and Man into one person? of God and Mankinde into one Cove-

Covenant? One, because Truth (as the Schoolman saith upon this place) is *indivisa*, undivided, as the Trinity in *Athanasius* his Creed. This Pearle was sought, because promised in the Law, but found in the Gospell. *Abraham* made his Servant put his hand under his thigh, and swear, (as *Isidore Pelusiota* saies) by Christ, that was to come out of those loyns. The *Massorites* sought this Pearle out of the profound Sea of Curiosities; *Rabbins* and *Jewes*, amongst Thrones, Palaces, and Principalities; and it is more than probable, that the *οἱ πολλοί*, or Popular sort, sought but an earthly Prince. But, as *Mercury* in the Fable, sent the Husbandman a Golden Hatchet, who petitioned but for an Iron one; so the carnall *Jewes* seeking but an earthly *Messias*, found an *Emanuel*: *εὕρηκα*, I have found, saies the Mathematician, and what? but the Rule of *Algebra*. *Italiam* cryed, *Aeneas*, and *novum orbem*! *Columbus*, but at the ken of an earthen shoar: *εἶδομεν αὐτοῦ ἀστέρα*, *We have seen his Star*, (saies the *Wise-men*); but when they had seen the Babe, *ἐχάρησαν χαρὰν μεγάλην σφόδρα*, *they rejoiced exceedingly*. And so this Merchant, when he had found *ένα πολυτίμον μαργαρίτην*, this one Pearl of great price.

Many things have been esteemed pretious: *Gyges* his Ring, by which he went invisible; *Vulcan's* Panoplie, that was falsely reported to secure from all Weapons; *Aesculapius* his Herbe *Panace*, to cure all Diseases; *κέρας Ἀμαλθείας*, to contain all curiosities: the Palm in *Plinie*, to minister all things necessarie for Meat, Drink, Cloathing, and Building: the pretious Stone *Opalum*, to have the vertue of all Stones, the brightnesse of the Carbuncle, purple colour

colour of the Amethyst, the amiable greenness of the Emerald; all these were nothing to this one pretious Pearl. There is a Pearle *Gemites*, wherein appears a hand in hand; that is this Pearle, Christ Jesus, and his Kingdome, wherein God and Man are joynd hand in hand, and *μετ' ἡμῶν* *Deus*, God with us.

Well then, get this Philosophers Stone, and thou needs want no Gold of the Sanctuary; this most pretious Pearl, so pretious, that it is beyond all conceptions transcendant: Reason cannot fathom it, but is at a stand; Scripture expresses, that it is unexpressible, *Phil. 4. 7.* *Eye hath not seen, ear hath not heard, neither hath it entred into the heart of man.* The Saints at the sense of it, are rapt into an *Extasie*; Cherubims vail their faces: Sanctifying grace in man comes somewhat near it, which causeth joy in the heart unspeakable: and yet there is as great a disproportion, as for a Star that is enlightned by the Sun, to expresse the whole glory of the Sun. The World is but a painted Map, the reall Vision is in Heaven: all Creatures are but Raies and Spangles, from this Pearle that sits upon the Throne, and keeps the Keyes of Life. Tell me then, poor soul, what if this World were as the Gardens of *Alcinous*, *Elysian* fields, or Paradise; the Rivers run with Nectar, the Fields brought forth Ambrosie, Hyacinth, and Moly; thy Ways were strowen with Carpets, thy Head crowned with Rose-buds, each Tree were as the Tree of Life, or Apples of the *Hesperides*; the Heavens were a Globe of Gold, the Earth a Centre of Diamond, the Clouds shoured down pretious Pearles, like Gold in *Diana's* lap; each Man were an *Orpheus* or *Amphion*, with Musicks harmonious

nious charm, to set Devotion on the Wing: Tell me, whether this one pretious Pearl being found, thou wilt not sell all that thou hast, and buy it ?

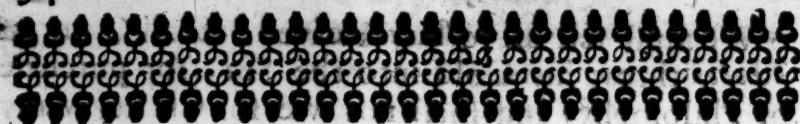
So we are come to the last Parallel, or fourth River of our Paradise, ἀπὸ τοῦ ποταμοῦ, *He went, and sold.* Grace is nimble heel'd, will not stand still, when it is transported with an Object, but moves unto it, as grave things to the Centre. The Merchant sought this Pearl before he found it, and when he had found it, he still went on. A Christian moves in a Circle, that point that ends one motion, like a *Terminus communis*, begins another. Standing water corrupts. Go we must for this Pearl, and yet we need not farr; Pilgrimages to the Holy Land, and to the Tombs of Saints, are now out of date; Heaven, in this Sunshine of the Gospell, is to be found every where. Go, but not from thine own Pastour, in every Church. *Revel. 22. 17. The Spirit, and the Bride saies, Come: Let him that is athirst come, and whosoever will, let him take the water of life freely.* And yet he went, and sold. That which cost our Saviour his Blood, must cost us something. Though we have nothing but what we have received, yet, God must receive of that which we have: Or if we have any thing, it is but sin. Let us cut off our Hand of revenge, pluck out our Eye of lust, belch out our Heart of pride, and sell our selves, that we may buy our Saviour. This is to sell all that we have, not for a new Inheritance in a *New England*, under a new Discipline; this is with *Demosthenes*, to buy repentance to be repented of, which some of them confess: Others, like the mured Anchorit at *Bruxells*, bites-in the lip, and dissembles, and sees their exchange to be like his, that gave golden Armour for Brasen, but too late.

We

We must sell all to buy Heaven : Shall *Crates* of *Thebes* throw his Gold into the Sea , for purchase of Philosophy, and shall not we for Christ? Many in *Hadrians* time , lost their goods, their lives, in following that false *Messias* , that styled himself *Benchochab*, the son of a Star ; but proved *Bencozba* , the son of a Lie. But he that followes Christ , shall gain his life , and fight under that Banner that *Constantine* saw, with this inscription , and the apparition of the Crosse, or rather crucified Saviour, *ΕΝ ΤΩΤΩ ΝΙΚΑ* , *In this, overcome*. What then , if we had the whole World to cast in counterpoise with this Pearl , it were *μὴ ἀξίον*, not worthy of it , but as the dust of the Ballance in comparison. We are like Sun-Dialls, unlesse It shine ; blaze Torches, Tapers , Candles, all Stars at once are of no use ; flow Riches, Honour, Strength, Wives, Friends, Children , to our contentment, without this Sun of Righteousnesse, it is still night. Lesser Pearles may be Copies of Gods Grace ; but without Seal , Cyphers of no value , unlesse the Unity in the Trinity be joynd with them. We cannot conceive so great a number of earthly things , but still more may be added, more desired : but , he that hath this Pearle , is ravished in spirit , cannot conceive more, hath contentment in minde , cannot desire more, his Cup doth overflow : To the fruition , and beatificall vision whereof, God of his mercy bring us.

Δόξα μόνῳ τῷ Θεῷ.

D



A
SERMON,
 Preached at the Ordination
 of
MINISTERS.

The Text, *Revel. 3. 19.*

Be Zealous.



HIS word is one of the last, uttered by Him, who is *Alpha* and *Omega*, the First and the Last, to the Church of *Laodicea*, the last of the seven Churches of *Asia*: A golden Lesson delivered by Him, that stands in the midst of the seven golden Candlesticks, girded about his Pappes with a golden Girdle, counselling us to buy Gold tryed with the fire. A light shining from Him, that holds the light of the seven Stars in his right hand, whose countenance shines as the lightning. A burning Coal of Affection sent from his Altar, the feet of whose
 Affe-

affections burns as fine Brasse in a Furnace, to inflame the key-cold affections of the luke-warm Laodiceans. Ζήλωσον, *Be zealous.*

The Angels of these seven Planet-moving Churches, are compared here to seven Stars; yet, all of them borrowing their light from that Son of Man, Christ Jesus, that shines in the midst of them. The Angell of the Church of *Laodicea*, is ranked here like the *Moon*, the last in the Sphear of this heavenly Vision: As the Moon waining from grace, she hath left her first love; as the Moon eclipsed, she is poor, and blinde, and naked; as the Moon seeming the greatest in her own eyes, I am rich, increased in goods, and stand in need of nothing, when she is the least of the Stars, wretched and miserable; as the Moon, bemoystening all things with watry humours, not with dew-dropping tears of repentance, but with carnall humours to be repented of; *Repent, and do thy first works.* As the Moon, neither hot nor cold in it selfe, they are luke-warme; so hot, as still Professors; so cold, as but hypocriticall disguisers: As the Moon, the Fountain of coldnesse to others, befreezing the well-springs of Grace, and sluces of Charity; thus this poor Church is sick, *quid faciet?* what shall she do? To what *Gilead* shall she resort for Balm? Come all you that are sick, and here is one salve for every soar, made up by the Physitian of the Soul, in this one Electuary, *Zeal*. If thy Grace be waining, Zeal will increase it; if thou be poor, Zeal will present thee Gold tryed in the fire; if thou be blinde, Zeal is a *Collyrium* or Eye-salve, to annoint thine Eyes withall: if thou beest naked, Zeal is a Garment to cover thy nakednesse withall; if thy Soul be drowned with a deluge of carnall humours, Zeal is a

name to drye it; if thou be luke-warm, Zeal is a fire to kindle thee; if thy Heart be frozen, Zeal is a heat to thaw it: Ζήλωσον, *Be zealous.*

It containes an Exhortation, brought in by way of illation; with this Illative, ἀλλά, *As many as I love, I rebuke and chasten*: Ζήλωσον ἀλλά, *Be zealous therefore*: God loves us, therefore we must be zealous, for zeal is more then an ordinary heat of love. God, who is infinite, loved his Church infinitely; the Church, which is his Darling, must love him fervently, this fervency of love is zeal. Because he rebukes us, we must be zealous, inkindled with zeal of anger at those sins, that he rebukes us for, moved with a zeal of love towards God, for rebuking us with Words, when he might afflict us with Swords. Zealous, because he chastens us with Rods, and not with Scorpions, sparkling with the fire of zeal at sin that chastises us, but zealous of those sparks of Gods love and mercy, that chastises, and subdues sin in us: Ζήλωσον, *Be zealous.*

The word hath its name from Ζέω, to seeth, and Ζέω from the Greek Letter Z, the sound that liquor makes in seething: Seething presupposes boyling, boyling hearing, hearing fire: This fire is affection, the seething pot the soul, Knowledge the fuell, prayer and meditation the bellowes; these inflame the heart, and soul, and conscience, and every faculty of the inward Man; neither staies it there, but sparkles out into the outward Man, the tongue is ripped with zeal, the eye sparkles with zeal, the hand brandishes the sword of zeal, the feet are shod with zeal, all are zealous at once for the Lord of Hostes. This heat of zeal, if it be right tempered, in a fit quantity, as heat in the third Degree, is an Antidote

ridote against vice, a Cordiall in afflictions, a purger of corruptions: But if it be too hot, as in the fourth or fifth Degree, it becomes a poyson, a wild-fire, that no waters, scarce many waters, scarce the milk of the Gospell, will quench: It is a fire that burnes without knowledge, as *Chysogonus* his pot at *Rome*, seethes without any fire of knowledge at all; it is an *ignis fatuus*, a blinde fire, leading us in a blinde way; this blinde way is the broad way, that leads to destruction.

In brieft, the word *Ζήλος*, [*Zeal*] generally taken, is an earnest affection to any thing; ἀδιάφορον, a thing indifferent, neither good nor bad; and yet, either good or bad, as the thing to which it is referred differences it: When it soars aloft at Heaven, and the Sun of righteousness, then it is a *Phoenix* of vertues; for this, *Phineas* his Sword, imitating the flaming Sword of the Cherubim; and blind *Samuel* this zeal, though not blinde zeal, is commended: By this, one of the Apostles conquered more, then he that was the greatest Conquerour. *Scipio*, by conquering *Africk*, was called *Africanus*; but *Simon*, by conquest of Zeal, was called *Zelotes*; this Conquest was Heaven, a greater than can be imagined in *some* *Scipionis*. This *Simon* was not *Simon Peter*, for his *Motto* was not *Zeal*, but *Love*; *Simon, lovest thou me?* But it was *Simon* the Canaanite, not of the land of *Canaan*, with *Caph*, that comes from a Root that signifies, he was made vile; but written with *Kaph*, comming from a Root in *Pihel Kanne*, and signifies, He was moved with zeal. But Zeal, when it looks askint, and is not fixed upon the right object, when, *Icarus*-like, it towers aloft, without the wings of Knowledge; when, like an unruly flame,

bursting out of the Furnace, it sets our neighbours house on fire, it's vitious, bitter as *Colliquintida*; for which, St. James calls it, *πικρὸν ζήλον*, *bitter zeal*. The zeal here meant is in Nature, true zeal, in regard of the object, zeal according to knowledge, in degree, moderate zeal. *Ζήλωσον*, *Be zealous*.

The party exhorting was *Zelotypus*, a zealous God, out of whose mouth went a sharp two-edged sword. The parties exhorted, the lukewarm Laodiceans, whom neither sincerity had made hot, nor hypocrisie would suffer to be cold. The thing exhorted to, is *Zeal*; Zeal, which when it is true, drives out the distempered seavourish heat of opinion, that brainfick frenzie heat of obstinacy, and cures the senselesse security of that Lethargy of sin. *Ζήλωσον*, *Be zealous*.

It cannot be divided into many Propositions, for it is but one, and that implicate; nor into many words, for it is but one, though explicite; yet, consisting of many Letters, and that without superflition, a sacred septenary, which like the seven heads of *Nilus*, meets all in one Chanell: but here is the difference, the heads of *Nilus* are scarce known; the Head of zeal, well grounded knowledge, must be known: Those that dwell near the heads of *Nilus*, with the sound thereof are made deafe, and cannot hear; but those, in whose heads, or rather hearts, Zeal dwells, are made more judicious, and more quick to hear. The word is one, the Proposition one, the Exhortation one, the point of Doctrine it yields is also one, *Christians must be zealous*. *Be zealous*; is as much as if he had said, You Pastours, you People must be zealous. Though the
Laodi-

Laodiceans (Angell and Church) be Christians in profession, yet not spoke to them alone, but to all Christians, as the Oynment poured on *Aarons* head, runs down to the skirts; All Christians must be zealous. All Scriptures, Prophets, Apostles, Saints, Evangelists, as so many Virgins with Oyle in their Lamps, yield fewell to this Torch of Zeal, by precept, by practice. *Noah's* zeal dryed the waters of the Flood, which overtopped the Mountains, and drowned the VWorld. *Lot's* zeal, by a more holy fire, quenched the fire of *Sodome*, and preserved his life in *Zoar*. The brightnesse of *Moses* his zeal was admirable, outshining the brightnesse of his face, *Exod*, 32. 32. *If thou wilt not forgive their sins, blot me out of the book which thou hast written. Blot me.* Does *Moses* his zeal, as Eagles at the Sun, flie at things impossible? or does he wing his speech with Seraphick raptures, to elevate his Rhetorick to Him, that thunders in the Clouds? Or, is he rapt with *St. Paul* into the third Heaven, where he conceives things unutterable, and utters things unconceivable? Or, does he dart this by way of supposition, that he would be contented with damnation, upon condition of their salvation? it is uncertain: Yet, this is most certain, though he shot at rovers, Zeal ben- ded the Bow, and drew the Arrow to the head. *Phinehas* his heat of zeal, contrary to the nature of heat, stayed the Plague, and cleansed the aire, and by the fall of two, prevented the fall of thousands on his right hand, and ten thousands on his left. *David* his zeal went through his bones, like the fury of a he- & tick Feavour, and brought him into a consumption, *Psal*. 119. 139. *My zeal hath even consumed me, be- cause mine enemies have forgotten thy word.* [*Mine enemies*

enemies have forgotten thy word.] VVhat would he have done, if his friends, if himselfe had forgot it? *Psal. 69. 9. The zeal of thine house hath eaten me up:* that is, wasted me, consumed me, made me a Skeleton or Anatomy. Come on, and see *John's* zeal against *Jezabel* for the Lord of Hostes; whose zeal, though not true, if it be commended, consider what true zeal would be. *Esay's* terrible Trumpet was ripped with zeal, sounding a retreat to Idolatrous *Judah* and *Jerusalem*, *Jeremiah's* zeal did boyl more fervently, then the seething pot he spyed in the North, against the sins of the people. Our Saviour, the perfect pattern of zeal, though as meeke as a Lambe in his own quarrell, yet zeal made him as fierce as a Lion in Gods, and that sparkling in words, *Woe to thee Bethsaida*; in deeds, to *Peter* in private, *Get thee behinde me Satan*; to the prophaners of the Temple in publick, *You have made my Temple a den of thieves*. Zeal metamorphosed *Paul*, from a Persecutor to a Professor, a Preacher, a labourer in Christs Vineyard, one that laboured more then them all, a Martyr indeed, sacrificing his body for the truth; and, if wishes would have prevailed, *Anathema pro populo*, his soul also: Neither could this heat of zeal be kept within him, but like the fire of *Aetna*, it burst out to others. *Tit. 2. 14. Be zealous of good works. Rom, 12. 11. Be fervent in spirit*; fervency of spirit is but zeal, dressed in other attire. All those emblems in *St. John's* vision, of a zeal-commanding Saviour, are but so many motives to zeal; seven golden Candlesticks, burning with Lamps of zeal, a golden Girdle about his Papps, this Girdle (as that *Ephes. 6.*) is Zeal, Truth and Zeal must go together: These Papps are the two Testaments, from whence
all

all truth flowes, upon which altar all zeal must be kindled. *His eyes are a flame of fire*: these eyes are Knowledge, this flame of fire is Zeal; knowledge and zeal must go rogether. *His feet like fine brasſe, burning in a furnace*: This brasſe is ſtability and conſtancy, this burning brasſe is zeal; zeal and conſtancy muſt kiſſe each other. *In his right hand ſeven ſtars*: Theſe Stars are ſo many Lamps, giving light to others; for, they that have given up their names to Chriſt in Baptiſm, muſt be like *John Baptiſt, lucerne ardentes, burning lights*; lights burning inwardly within themſelves, ſhining outwardly to others. Chriſtians muſt be zealous.

And that this our Chriſtian zeal may be diſtinguiſhed from an *ignis erraticus*, or wandring fire of opinion; an *ignis fulminaris*, or frenſive fire of rebellion, let us examine the ground of this truth; for all zeal is grounded upon truth, and all truth upon Chriſt, *ὁ ἀληθεύς*, the Truth. Hence it is, that Chriſtians ſhould be zealous, becauſe for this cauſe, *Tii. 2. 14. Chriſt gave himſelfe for us, that he might redeem unto himſelfe a peculiar reople, zealous of good works*. That Angel that appeared unto *Mofes* in the burning buſh, to the Prophets in a pillar of fire, as ſpeaking from God to Man, became *θεοῦ δεικνύων*, both God and Man, that Man for the glory of God might be zealous. He bought our ſalvation with pangs, and blood, and ſweat, that we, zealous of piety and purity, might work out our ſalvation with fear and trembling. He ſweat blood in the Garden, he was beat with cords and whips, fainted under the Croſſe in the way, was faſtned to it with nails, pierced with a ſpear, aſſaulted by Satan, Hell, and all our ſins at once, that we might be covered with righteouſneſſe

ousnesse as with a roab, and cloathed with zeal as a garment. The Turks are zealous of their *Mahomet*, the Sidonians of *Bell and Dragon*, the Priests of *Baal* of their Idoll, the Papiſts for their Reliques, Crucifixes, Images; the Jesuits of their *Ignatius Loyola*, each Sect of their own superstitions: Then, shal not Christians be zealous for Christ, who, zealous of our salvation, gave himselfe for us, that we might be zealous of good works?

Secondly, Christians must be zealous, because zeal is the life and soul of Christianity; that which the Bellows are to the forge, zeal is to the Soul, an in-kindler of grace; that which naturall heat is to the body, zeal is to the spirit, a preserver of Grace; that which Heroicall vertue is to Morall vertues, the same is zeal to all divine and heavenly vertues, the perfection of grace. Zeal is the quintessence of Graces distilled, the marrow and life of Religion, the height and hyperbole of Holinesse. Faith without zeal, is but historicall, Charity without zeal is but hypocriticall, Profession without zeal is but carnall, Patience without zeal is but Stoicall Apathie; Mercy without zeal is foolish sympathy, Hope without zeal is but impudency, Love without zeal but lechery, Wifdome without zeal but folly, Martyrdome without zeal but murder. These two reasons of the Poynt we have but poynted at, because zeal is a Grace that is grounded upon reason, yet in the heart, practicall; therefore we omit any further reason, and come to Application. First, inquiring what true zeal is: Secondly, the severall kindes of zeal.

Zeal is defined by the Philosopher, to be a mixture of anger and love, when we are angry at the party or thing, that injures that which we love.

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These two affections, as fire and oyle, met together in *Moses*; he loved God, hated Idolatry, therefore he was angry at that Idoll, that was enmity against God. Antient Divines have described it, to be a mixt affection of griefe and anger flowing from love. Griefe is an affection of the heart, that wounds the soul for some present evill; thus *Jeremie* mournes, for the misery of the daughter of *Sion*. Anger is mixed of sadnesse and a desire of revenge: *Esaue* was sad for the losse of his Birthright, his heart boyled with revenge against his supplanting Brother. These were the territories the Antients tyed zeal to, who all shot near, yet missed the mark; for true zeal neither consists in hatred, nor love, nor sorrow, nor a desire of revenge alone, a channell too narrow for zeal to run in, which (like) *Nilus* overflows the whole soul; the higher, the fruitfuller. But true zeal, either consists in a mixture of all the affections, or is a high and heroicall pitch of any affection, that makes Heaven suffer violence. A high rapture of spirituall joy is zeal, that, like *St. Paul*, rapes us up into the third Heaven. The Scheme in *Paul's* Rhetorick was zeal, when he said; *Rejoyce in the Lord alwaies, and again I say, Rejoyce*. By this zeal, *John Baptist* leapt in his Mothers wombe, at the presence of *Mary* conceiving. By this zeal, *Simeon's* trembling armes received heat, to embrace our Saviour. By this zeal, the Angels rejoyce in heaven at a sinners conversion. Surely, it was a high pitch of affection, and no affection but zeal, that lift the soul of *Diagoras*, of *Chylon* the Lacedemonian, of the Roman *VVidow*, off the hinges; this affection was joy. And, as a high pitch of joy, so, strain the pegg of sorrow, and it will prove zeal. Joy, a rapture for the present good; sorrow a
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pressure for the present evill. *Rachell's* sorrow for her Children, *Mourning and weeping*, and great lamentation. *Jeremiah's* mourning for the captivity of the people, *Come and see, if there be any sorrow like unto my sorrow*, may make up the tale of zeal. *David's* mourning all the day long, watering of his couch. *Ezekiah's* chattering as a swallow, or crane in the desert, is the fruit of zeal. Hope, when it is waisted with full sailes towards the Haven, and like the *Heliotrophium* spreads it selfe towards the Sun of righteoufnesse, is zeal. It was this zeal of stretched forth Hope, that put this *πληροφορεῖται*, or full assurance, in *Paul's* mouth, *I am perswaded, that neither death, nor life, &c. shall be able to seporate us from the love of God which is in Christ Jesus our Lord, Rom. 8. 38.* And as hope, so fear, when it is a Graduate in the University of the Soul, puts on the habit of zeal; this fear must be filiall: Such zeal as this was the fear of *Martyrs*, which feared God more then thousand deaths and burnings. This zealous fear of God wrought in *Ignatius* this heavenly resolution, *Fire, gallows, wilde beasts, breaking of my bones, quartering of my members, crushing of my body, and all the tortures of hell come upon me, so that I may enjoy my Lord Jesus and his kingdom.* Anger, when in the forge of the affections, it receives a heat more than ordinary, becomes zeal. In this zeal, *Moses* broak the Tables, when he saw the golden Calfe set up. *Phinehas* in this zeal, thrust through the Adulterers. *Samuel* slew *Agag*. Hatred, when it growes inveterate and headie, *Aeternum servans sub pectore vulnus*, is zeal. This is the zeal that all Saints have towards sin, Satan, corruption.

Love, when it is elevated to the height, is zeal; such love, such zeal, was that of *Jenathan's* love,
stronger

stronger than death, stronger then the love of a woman. *Ἐπὶ τῷ αἵματι*, Rejoycing at anothers hurt, when it is fixed upon the right object, in a high measure, is zeal; that object must be *malum pæne*, the evill of punishment, not *malum culpa*, the evill of sin. In this zeal, *Moses* and the *Israelites* sung a song of deliverance, for the overthrow of *Pharaoh*. *Barak* and *Deborah* for the death of *Sisera*. This zeal wings *David's* Apostrophe to God, *Wash thy footsteps, O Lord, in the blood of thine enemies, and laugh at their destruction*. Thus you see zeal consists not in anger, love, or sorrow alone, but in a high pitch of all the affections, or any of them.

In the second place, we come to distinguish the severall kindes of zeal, or by the touchstone of tryall, to difference true from false. All zeal is a fire, and then true, when like *Eliab's* fire, it is from Heaven; then false, when like *Nadab's* and *Abihu's*, it is strange fire, such as God commands not. False zeal may be fixed, either upon the true or false object, true zeal onely upon the right object. When zeal is set upon the false object, it may be great, setting Churches and Commonweales in combustion, but can never be good. This wildfire is either Doctrinall in opinion, or Practicall in conversation; Doctrinall, so the Turks are zealous for their *Mahometan* superstition, and *Alcaron*, the Ephesians for their Temple of *Diana*, and silver Shrines; the Church of *Rome* for their Popes Supremacy, Images, Indulgences; the *Brownists* against the buildings of our Churches, which they call Antichristian Synagogues. Practicall in conversation, when our zeal towards riches, makes Mammon our God, and things below, that should be our Perspective-glasse, to look

towards Heaven, proves our Looking-glasse; when such is our zeal in Prayer, that though we seem to petition first for spirituall things, after for temporall, our affections reads them backwards, like figures, valuing the latter ten times more than the former. Again, zeal may be false, when it is fixed even upon the right object, and that either in regard of the measure, or means. In regard of the measure, either too cold, which is remission, or too hot, which is superstition; too cold, and this is the temperature of carnall worldlings, time-serving politicians, formall professors, that will seem to be Christians, and yet will give no sheafe of their corn, no penny of their talent, no oyle of their cruse, to the poor members of Christ; Christians in name, yet Devils incarnate indeed, zealous for the smoak of their chimney's, the watercourse of their channells, the dust of their waies, the bubble of their fame; yet, without any touch of conscience, hear the name of God blasphemed, see his Church profaned, ruinated; see the Fatherlesse wronged, the Widow oppressed; see the bleeding wounds of both Church and Common-wealth gaping.

Zeal upon the right object too hot, which is superstition; this zeale is either of them, which are too hot for Ceremonies, that they advance them into the chair of Substance, punish the neglect of them as severely, as blasphemy, as murther, as theft: Too hot against Ceremonies, that while they brand others with superstition, surmount the highest Tower of superstition, forsaking holy solemnities for a Ceremony, the Sacrament for a gesture, the Ministry for things of the least moment; pay Tithe of Annise, Mint, and Cummine, let passe the wonderfull things
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of God; strain at a Gnat, and swallow a Camell. False zeal, yet fixed upon the right object, in regard of the means and ground upon which it is builded; builded either upon ignorance, our own ends, or other men: Ignorance of them, that are hot in themselves, a spur to others, a censurer of all men, that are slacker then they in duties that ought to be done; yet, they know no ground in Scripture, no reason in Nature why. This is false zeal, the zeal of ignorant Romists, to believe as the Church believes. Zeal upon the right object, for our own ends; thus *Judas* was zealous for the bag, the People in the Wilderness for the Bread, the Priests of *Bell* for the Wheat and Oyle, those in *Tertullian's* time, that went with the Christians to the Assembly of Prayer, because they were commonly attended with Love-feasts. This is false zeal, because it is not a heat of the heart, but of the stomach, and may be so sincere, as to arise out of the bowells, yet it ends in the belly. False zeal upon the right object, when it is builded upon men; zealous of the Word, when it is preached by such a man; key-cold, when more learnedly, more powerfully, more sincerely by another: They pray after such a manner, because such an one, who is their *Paul*, their *Apollus*, their *Cephas*, their *Demi-god*, does so: Run so many miles to hear a Sermon, leaving a better at home behinde them, because such an one makes conscience of such things, conscience to disobey the Ordinance of God, conscience to be singular, conscience at the best, to be zealous not according unto knowledge, which is as good a conscience, as a painted man is a man. Now we come to true zeal, true in regard of the Object, Gods glory, Righteousnesse, Heaven, and spirituall things; true
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in regard of the measure and degree, neither too cold by remission, nor too hot by superstition. True in regard of the means and grounds, not builded upon ignorance, which is blinde zeal; nor upon profit or pleasure, which is counterfeit zeal; nor upon men, our Idoll-gods, which is idolatrous zeal. Of this here more briefly, because we stood more largely upon false zeal. For, as *rectum curvi*, so *curvum & sui*, & *recti index*; in the glasse of false zeal, we may judge of true zeal.

But, that we may distinguish this true fire of zeal, from many wildfires; true heat, from feavourish heat; *Amphitrya* from *Jupiter*, *Juno* from the Cloud, *Salam* under-like, let us abide a while in these flames. For, what is true of conscience, may be said of zeal; each man, each Heretick, pretends a zeal; the Turks die for their *Mahomet*, it is their zeal; the Jesuits stab Kings, dethrone Princes, it's their zeal; the Arrians go to the Stake, for denying the Divinity of Christ, it's their zeal; the Israelites offer their Children to *Molah*, it's their zeal; thou leaves divine Ordinances, the Sacraments, perhaps thy weighty Calling, it's thy zeal. Well, but all that say they are *Israelites*, are not of *Israel*: Therefore if thou wouldest have the touchstone of tryall, observe these marks well, and thou maist discern true zeal by them.

First, the matter and subject of thy zeal must be good, *Gal. 4. 18. It is good to be zealously affected in a good matter.* This is a fire that burnes in no Lamp, but the Lamp of the Sanctuary; a fire that feeds upon no oyle, but the oyle of the Sanctuary; that is kindled upon no Altar, but Gods, devoures no Sacrifice but Gods. If the matter and subject of thy zeal
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be evill, thy zeal is evill. No fire but *ignis erraticus*, will feed upon stinking ditches; no fire but *ignis lambens*, will feed upon thine own carnall humours. If thou be zealous with *Saul* against Christianity, it is blasphemy; if thou be zealous with the Pharisees, to compasse Sea and Land to make a Profelyte of thy groundlesse opinions, it is diabolicall Heresie. Thy zeal is a fruit, that must not grow upon the forbidden tree. Though thine eyes be now blinded, yet hereafter they may be opened, that thou maist see the blindness of thy zeal.

Secondly, true zeal, is zeal according to knowledge, *Rom. 10. 2.* this knowledge must be the Scriptures truly understood, guiding us as a pillar of fire by night, a pillar of cloud by day. No fire might kindle the Vestalls Lamps, but from the Sun; no fire will kindle this Lamp of zeal, but the Sun of Righteousnesse, Christ; who (as *Ignatius* saies) as he was *λογος ζωωντων*, the essentiall Word, by which all knowledge was created, so he is *λογος φωτωντων*, the Word of life, which is a light unto our feet, and a lantern unto our steps. For this cause, *Bernard* compared knowledge and zeal to two wings; knowledge without zeal, cannot flie so high as to pierce the clouds; zeal without knowledge, is beatt back again like a whirlwinde: Take with thee both wings, Zeal and Knowledge, if thou wouldest flie to Heaven. As is fire to a Child that walks among barrells of Gunpowder, so is zeal without knowledge, a cause of incendiaries and combustions in Common-weales. This zeal without knowledge, flashed and gashed the Priests of *Baal*; this zeal without knowledge, armes the ignorant Papiests, to maintain that with sword and blood, and persecution, which they cannot defend

send with the Word: This zeal without knowledge, makes many ignorant people in our nation, (as posterously, as if one should ring the Bells backward at the sparkling of a Smith's Forge, or fire the Beacons at the discovery of a poor Dunkirkers Vessel) to be up in armes against every thing, that crosses their humours.

This blinde zeal works three dangerous effects in the soul; 1. Pride. 2. Uncharitableness. 3. Impatience of admonition. First, Pride, that like Lucifer the morning Star, they are bright in their own conceit, like the Element of fire over all Elements; nay, as good as in Heaven in their own conceit, cast in the same mould with *Nebuchadnezzar's* Image, their head is of Gold, but their feet of Clay. Secondly, this zeal without knowledge is Uncharitable, cursing; nay, condemning all, like the fire of *Eliab*, not sparing the Elders. This made the Jewes crucifie Christ, for reproving their traditions; the Arrians persecute the Orthodox Christians, more then did the Heathen Emperours; the Papists more zealous for their Canons of the Council of *Trent*, than for the Articles of their Creed. Thirdly, zeal without knowledge is impatient of admonition; it is as deafe as an Adder, though you charm it never so wisely; be earnest, and it flies with the sting in your face. This zeal made the Pharisees impatient, when our Saviour rebuked them for their blindnesse; made *Zedekiah* impatient of *Michajah's* admonition. And for these causes, a worthy Divine saies, Zeal without knowledge is more dangerous in Church or Commonwealth, then knowledge without zeal.

The third mark of true zeal is, that it burnes fervently within the Furnace of the Heart, before the flame

flame burst out at the crevices of the body; thy Soul and Conscience must be truly zealous within, before thine eyes sparkle with zeal to affright others, thy tongue be tripped with zeal, to censure and rebuke others, thy feet be shod with zeal to pursue others, thy hands be armed with zeal to wound others. Many Zealists now adaies, are like the Heathen God *Momus*, carp at all, doe nothing themselves; like the Flies ingendred from the wild Fig-tree, provoke others to ripen, but are barren themselves; finde fault with every corner in the streets, never sweep before their own doors; are informers, controulers in every Calling, practises none themselves; and, as if they were Metropolitans of the whole VVorld, they keep continuall visitations and corrections of all mens manners, especially the Churches, who (if judged by true zeal) scarce belong to the Church. Zeal hath many more marks, which if I should prosecute, my zeal of the Subject would seem to outrun my discretion of the Time. I'll onely name them.

The fourth Mark is, that we must be zealous in weighty matters. The fifth, that we must look as well to our purity within, as our holinesse without. The sixth, that we must be as strict to our selves, as to others. The seventh, that we condemn sin as well infriends, as foes. The eighth, that it oppose it selfe against the sins of the Mighty. The ninth, that it be joyned with compassion. The tenth, that it be desirous of admonition. The eleventh, that it be fervent in Gods Cause. The twelfth, that it be constant in all estates. These are the twelve Signes of zeal, through which Christ Jesus, the Sun of righteousness, moves in the Zodiack of our souls.

I'll say no more, but seal up my discourse with that which our Saviour does, to the Church of *Laodicea*, [*Be zealous.*] And if thou wilt but observe the Lesson given this Church, thou shalt have the reward of all Churches: *Be zealous, and thou shalt eat of the tree of life in the midst of the paradise of God, with the Church of Ephesus: Be zealous, and thou shalt not be hurt of the second death, with the Church of Smyrna: Be zealous, and thou shalt eat of the hidden Manna, with the Church of Pergamus: Be zealous, and thou shalt have power over many Nations, and be as a morning Star, with the Church of Thyatira, Be zealous, and thou shalt be clothed in white raiment, and have thy name writ in the book of life, with the Church of Sardis: Be zealous, and thou shalt be made a pillar in the temple of God, and have the name of God written on thee, with the Church of Philadelphia. Be zealous, and thou shalt sup with Christ, and sit with him upon his throne, with the Church of Laodicea: And thither by prayer I recommend you.*

Δόξα μόνῳ τῷ Θεῷ.

A
SERMON,

Preached at a Generall Assises,
in the *Passion-Week*.

The Text, 1 Cor. 6. 20.

*For ye are bought with a Price, therefore
glorifie God in your Body, and in your
Spirit, which are Gods.*



THE words are an *Enthymema*, containing two parts, an *Antecedent* and a *Consequent*: The *Antecedent*, *Ye are bought with a price, ye are Gods*. The *Consequent*, *Glorifie God in your body and in your spirit*. The Arguments unfolded, discover themselves to be three-fold: The first is drawn from the worth of our Redemption, *Empti pretio, ye are bought with a price*. The second from the Relation, *Ius patronatus, Ye are Gods*. The third from Induction of particulars, *In body, in spirit*. In the *Consequent* is first

a Duty, *Glorifie God*. Secondly, the manner, *In body, in spirit*. Because ye are bought with a price, therefore glorifie God. Because ye are bought both in body and spirit, therefore glorifie him both in body and spirit: *For ye are bought with a price, therefore glorifie God, &c.*

The main and cardinal Propositions, to which every word may be reduc'd are three: The first gathered from the Connexion, and but implied, That we were lost, and stood in need of a Redeemer or being bought. The second, that we are Redeemed or bought with a price, Christs blood. The third, Because we are bought with a price, therefore we must glorifie God in Body, in Spirit. These three shall limit our discourse at this time, onely let them leave and finde you attentive.

³ Hypocrite *ye*, *For ye are bought*. This [*For*] is like *Janus*, double faced; and looks back at the former, *Ye are not your own*: Here is the reason, *For ye are bought with a price*. Not our own, therefore *non ingenui, sed servi*; not free-men, but slaves, servants, bought of God, and therefore not Gods before. And is not this a wonder, that Man, who by Creation was Emperour of the whole Earth, Admirall of the whole Sea, Heir of *Eden*, peerlesse Peer of Paradise, should be owner of all, and yet not his own? He sold himselfe for sin, (as the Prophet saies) and lost his freedom. Amongst the Roman free-born, (as *Justinian* decreed) *si quis solvendo non esset*, If any man was indebted beyond the pitch of his estate, he might sell himselfe as a slave to pay the debt. Man, when he was free, and ought nothing, but service to his Sovereigne, sold himselfe for nothing (and was not this a misery?) but for an Apple. Even small things, when

when they are commanded, require no small obedience, which aggravates the sin. But if he was not his own, was he not Gods own, owne by Creation? owne by preservation? A Subject that by treason enslaves himselfe, is still a Subject; and what if not? Princes are like Categories, each chiefe in their own Predicament. An exile may live in another Orbe, and lose his first Alliegance. But God is supream Moderator of all, Angells and Men his Servants, Devills his vassalls, can lose nothing, whose are all things: Yet, he is bought of God, bought as a Son, redeemed as a Saint, of him, to whom he belonged before as a Creature, by whom he was condemned as a Judge. For in this sense, if he had not sold himselfe from God, what need he have been bought? *We are purchased, delivered with a strong hand,* (saies the Evangelist) and if delivered, the strong and armed man Satan, is conquered by Christ, a stronger than he. And if, ἐπώμισε λύτρωσιν, he hath redeemed us, bought us with a price, therefore we were in bondage before. Nature does nothing in vain, much lesse the God of Nature. It was no small rancome that was but payed with the death of him, that was the Lord of life. I appeal to Man himselfe, who was the Delinquent: VVho can be so partiall in his own cause, as not to confesse, that in breaking the Covenant with an infinite Majesty, we justly provoked against our selves an infinite Enemy, in that we sinned against infinite Justice, we were to be punished with infinite Judgment; in that we abused infinite mercy, we were not to be redeemed but with infinite Satisfaction. Thus we lost our selves in sin, *Rom. 7. 14. were carnall, and sold under sin.* O fond man! for Esau's portage, Jonathan's

hony-combe, for *Judas* his sop, to sell a Paradise here, a Palme of Victory hereafter! VVe count that Prince unwise, that exchanged his golden Armour for brasen; an Indian, that will give a Pearl for a Glasse, a pretious Jewell for a *Chiua's* dish: Yet, we sold Earth, Heaven, our selves, God, Grace, and Glory, for the price of Vaniry, and stood in need to be bought with a price our selves, for we were not our own. Not our own, for God had forsaken us, the Flesh had inveigled us, Satan supplanted us, the VVorld imprisoned us, Hell threathned us, Death tyrannized over us. Thus were we lost, and stood in need of a price. Lost in *Adam*, his first sin was ours by imputation; lost by inborn corruption, traduced by propagation; lost again daily by actuall contamination. *Eve* had but one Tempter in Paradise, we three here, (as the three goddesses did *Paris*) each promises fair; the Flesh Beauty, but paies with *inficiam vos*, I will infect you: The VVorld Riches, but paies with *deficiam vos*, I will fail you: Satan Honour, but paies with *interficiam vos*, I will slay you. Lord free us from these three Assasinares, that lie in wait for our Souls, and say, *reficiam vos*, I will refresh you; For we were lost, and stood in need of a price.

And because lost, let us therefore finde our hearts, and be humbled for our losse, if we desire to finde again. The Prodigall at first lost his Estate, and at once found his Father and himselfe: If he had not lost himselfe on Earth, he had scarce found Heaven; when he went astray he was humbled, and no sooner humbled but he was advanced. This humility must be true, and our sorrow as deep as our sins; not hypocriticall like the Pharisees, who, with the Roman

Brutus,

Brutus, will kisse the Earth, when their thoughts of vain-glory are builded as high as *Babel*; by lessening themselves, hide their hypocrisie, (as the Snake does her length, by folding her selfe into many gyres and doubles). It hath stil been, and wil be, the garb of those formall Penitentiaries, who make Heaven a foot-stool for Earth, and Religion a Pandour to worldly Policy, like a Faulcon, by voluntary humiliation, to stoop the lowest, when they mean to soar highest; and like a Buller, spit out of the mouth of a Canon, first graze and then mount. But we must remember, that we were lost, and not our own.

This is somewhat harsh. As we are generally forgetfull, so in nothing more, than in things belonging to our woes. Either we dare not, or cannot lay to heart, our former adversity, and our present cause of sorrow. The Mariners love not to hear of Storms, nor States rocked in security of VVars; neither can wanton Youth endure the tidings of sicknesse and old age; nor our souls, that they were slaves to sin, Satan, *not our own*. If anyone be dismayed hereat, thinking with the Disciples, that it is *durus sermo*, a hard speech; or judge of this humiliation, as *Paphnutius* did at the Council of Nice, of the Inhibition of Priests Marriage, that it is *εαυτοῦ ζυγός*, a heavy yoke. Loe here, after this harsh sentence, a pardon presents it selfe, in the first words, *ἠγορεῖσθε τιμῆς, ὅτι ὑμεῖς ἀγορεύετε*, *Ye are bought with a price.*

This is the second Proposition, which as the *Day-spring from on high*, visits us with comfort; and (as the Angell, that sat upon the VWheel with the Martyr, under *Julian's* persecution, wiping away the blood with his handkerchiefe) sweetens the malignity of the former, *ἠγορεῖσθε, ὅτι ὑμεῖς ἀγορεύετε*, *Ye were bought.*

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The word signifies to Buy, as one does in a Market, comming from ἀγορά, a fair or Market. This Fair was proclaimed in Paradise, rung to by Aaron's golden Bells, sounded by Esay's Trumpet, *Isa. 55. 1. Ho every one that thirsteth, come ye to the waters, buy milk and wine without money and without price.* But, Fountains of Milk, Vine, Oyle; Mountaines of Gold, Silver, Diamonds; Worlde of Crownes, Scepters, Diadems, were not of worth to redeem Man lost: What then must he be bought withall? τιμῆς, with a price. The word sometimes signifies Honour, sometimes the reward of Honour, sometimes Magistracy, Dignity, and Authority; sometimes Victory, sometimes a Trophy or reward of Victory, sometimes a Price that is paid for ransoming or recovering a thing lost; and so here. And surely, if ever any was, this may be styled κατ' ἐξοχήν, by way of eminence, ἡ τιμὴ, the honourable price. The young Pellicans being dead, are not restored to life, but by the blood of the old one: Nor we, dead in trespasses and sins, without the pretious blood of our Saviour. Heaven is a Lottery, each Man drawes for, and aimes at a *summum bonum*, or chiefest good; some lights in friends, some in Honour, some in Riches, some in Morall Vertues, above three hundred opinions, (as *Marre* hath observed): All these were but Blanks, here is ἡ τιμὴ, the price.

This price was Christ, the seller *Judas*, the buyer the Jewes, God the permittor, who appointed his Son a price, ἀπολύει ἑαυτὸν καὶ πωλεῖ ἑαυτὸν, By his determinate counsell and foreknowledge, *Act. 2. 23.*

The Son gave himselfe a price, *Ephes. 5. 2.* *Judas* was stigmatized with this everlasting brand, ὁ πωλεῖς ἑαυτὸν, the deliverer; all of them, οὗτοι πωλεῖς ἑαυτοὺς, joynt

joynt Agents in this sale, yet not alike. God gave this price out of mercy, *ὅτις ἐξαγορεύ*, he so loved the world; such a *sic*, as can never be parallel'd with a *sicut*. The Son gave himselfe a price in submission to the Father; *Father, not my will, but thine be done*. Judas sinned against the Father, in selling the Son; God neither commanded nor compelled Judas, Judas neither obeyed, nor aimed at Gods command; therefore was neither God guilty of Judas his fault, nor Judas free from guilt, by co-operating with God. Thus God brought light out of darknesse, Judas darknesse out of light. Lord, turn our darknesse into light, that we may see the value of this price, a price unvaluable.

The Vestalls fire put out, might not be kindled, but by the beams of the Sun; neither the fire of Gods Grace re-kindled, but by the obedience of his own Son; Men, Angells, blood of Martyrs, Incense of Saints, a thousand Worlds, ten thousand Rivers of Oyle, could not, nor any thing, but the death of him, that was the Lord of Life. We were captives, bondslaves, and he (to use the Civilians words) *ad pretium participandum sese venundari passus est*, suffered himselfe to be sold, to purchase the price of our Redemption. A price delivered from Satan to Judas, from Judas to the Souldiers, from the Souldiers to the High Priests, from the High Priests to Pilate, from Pilate to the Jewes to be crucified. Thus *mare repellit ad barbaros, barbari ad mare*; tossed between the Sea of our sins, and the Pikes of Satan, could find no resting place, till he was naild to the Crosse in Calvary. Look up all ye beholders, look upon this pretious Body, and see what part ye can finde free; That Head that was adored, and trembled at by
the

the Angelicall Spirits, is all raked and harrowed with thorns; that Face, of whom it was said, *Thou art fairer then the children of men*, is all besmeared with the filthy spittle of the Jewes, and furrowed with his tears; those Eyes, clearer then the Sun, are darkened with the shadow of death; those Ears, that hear the heavenly consorts of Angells, are now filled with the cursed speakings and scoffs of wretched men; those lips, that spake as never man spake, that commanded the Spirits both of light and darknesse, are scornfully wet with Vinegar and Gall; those Feet, that trample on all the powers of Hell, (*His enemies are made his footstool*) are now nailed to the footstool of the Crosse; those hands that freely sway the Scepter of Heaven, now carry the Reed of reproach, and are nailed to the Tree of reproach; that whole Body, that was conceived by the Holy Ghost, was all scourged, wounded, mangled.

This is the outside of his sufferings, and was he free within? these were but love-tricks to what his Soul endured. *O all ye that passe by the way, beho'd and see, if there be any sorrow like unto my sorrow.* Alasse! what can we see of thy sorrowes? we can no more see thy pain, than endure it; only this we see, that what the infinite sins almost of infinite men, committed against an infinite Majesty, deserved in infinite continuance of time; all this Thou, in the short time of thy Passion, hast payed for to the full, and *we are bought with a price.*

O dear Christians, how ought these Earthy, Rocky, Adamantine hearts of ours, rent in pieces at this Meditation? What, all these tears, and pangs, and groans are for us, yea, from us. Shall the Son of God thus smart for our sins? yea, with our sins, and shall
not

we grieve for our own ? How far were our soules gone, that could not be ransomed with an easier price ? If thy Soul had been in His Soules stead, what had become of it ? it shall be, if His were not in stead of thine. Go too now, thou lewd Man, that makes thy selfe merry with uncleannesse, thou little knowes the price of one sin, which made thy blessed Saviour cry out, to the amazement of Angells, and horreur of men, *My God, my God, why hast thou forsaken me ?* But now, *we are bought with a price.*

And if we be bought with a price, then away with those Jubile Proclamations of *Rome*, I mean the Supererogatory sufferings of Saints, to pay forth this price ; a blasphemous and beggerly Principle, (as learned *Fulk* calls it). Some modest Doctours of *Lovain* would have minced it, affirming, that the suffering of Saints are not truly satisfactory, but only motives to move God, to apply unto us Christs sufferings : but they were soon charmed by four severall Popes, (as their own Cardinall confesses) and commanded to speak home with *Bellarmino*, *Passionibus Sanctorum expiari delicta*, that by the sufferings of Saints, our sins are expiated, and that by them applied, we are redeemed from those punishments, we yet owe to God. Blasphemy worthy of tearing of garments !

How hath Christ payed the price, if we must supply the defect ? But, *we are bought with a price.*

Take up then a Song of deliverance, far more glorious than that of *Moses*, *Deborah*, or *Gideon*. Art thou afraid of Satan ? Christ hath spoyled Principalities and Powers. Art thou afraid of sin ? Christ was made sin, that is, a price for sin for thee. Death, Hell, and the Grave are conquered, that thou maist triumph : *Hell, where is thy sting ? Death, where is thy victory ?*

Story. Nay this price hath payed for the abolishment of the Ceremonies of the Law. Away then with New Moones, Sacrifices, and the rites of *Judaism*, the vail of the Temple is rent. That conceit of *Theophylact* is witty at least, That as the Jewes were wont to rend their garments, when they heard blasphemy; so the Temple not enduring those execrable blasphemies against the Son of God, tore her Vail apieces. But that is not all. The vail rent, is, the observation of the Rituall Law cancelled. I say not, that all ceremonies are cancelled by this price; but the Law of Ceremonies and Jewish. It is a sound distinction of the Antients, that some are Typicall, foresignifying Christ; some of order and decency; those are abrogated, not these. The Spouse of Christ cannot be without her laces, and chains, and borders. But thou, O Lord, how long shall thy poor Church, through contentious spirits, finde her ornaments her sorrowes? How much better were it, to revive the sweet spirit of divine Saint *Austine*, turning this contention into gratulation, glorifying God for these mercies; which is the next Proposition, and the last of the three; *Ye are bought with a price, therefore glorifie God.*

All things ought to begin for, to terminate in, Gods glory, which is the end of all our actions, the centre of all our motions. The Angells sounded this Trumpet at his Birth, when the price was but offered; shall not we, for his precious Death and Passion, when it was payed? *Δόξα τῷ Θεῷ ἐν ὑψίστοις.* *Glorify he to God on high.* This glory is Gods: First, *à debito*, for we are his, and that *triplici jure*, by a threefold right: of Creation, as Men; of Redemption, as Sons; of Sanctification, as Saints. Secondly, *ab integro*, from the whole; we are composed of two parts, Body, and Spirit;

rit; are Gods, both in body and spirit, therefore must glorifie him both in body and spirit. Thirdly, *a lytro*, from the Ransom. *Empti sumus*, *We are bought*, by a *Synecdoche*, *quasi redempti*, redeemed, and re-bought, and that by an *Emphaticall Pleonasmé*, *pretio*, with a price. And thus, what one ought to have done, a three-fold cord must move us to do, to glorifie God. We are Gods, both in body and spirit; Gods, because we are redeemed both in body and spirit by the Son of God. This is the main and cardinall reason, let us profecure it.

What mercy was ever like this? for a God to sell his own Son, that he might redeem his Enemies? What more dear than a Son, what more hatefull than an Enemy? Yet, oftentimes we see, that the hate of an Enemy, is drunk up of the love of a Son. O my son *Abfalom*, would God I had dyed for thee. *Fulvius*, a Roman Senatour, slew his Son, for conspiring with *Caeline*; but, in Christ was no guile found. *Manlius* adjudged his Son to die, for violating the Law of Armes; Christ kept the whole Law. *Ageus* sent his son *Thefens*, to conflict with a *Minotaur*; to free himselfe and his Country from deserved bondage; God sent his Son to conflict with Satan, Death, and Hell, who was *dux*, free from all bondage. The Israelites sacrificed their Children to *Moloch*. *Agamemnon* his daughter *Iphigenia* to *Neptune*; but they had more: But God, when he had no more, gave his onely Son for a price. Besides the infinite disproportion betwixt God and Man. An act of mercy, in Scripture, in History, not to be found the like unparallel'd, unlesse a Type in *Abraham*, and but a Type: *I know* (saies God to *Abraham*) *thou lovest me, because thou hast not spared thine onely son Isaac.* And

And then shall not we, O holy Father, know thou lovest us, that hast not spared, but given thine onely Son Jesus? Gods love to Christ was infinite, *Abraham's* to *Isaac* but finite. God gave his Son willingly, *Abraham* as it were constrainedly. God gave his Son to an ignominious death, *Abraham* to a holy Sacrifice. *Isaac* was in the hands of a tender Father, Christ of barbarous enemies. *Isaac* was but offered in shew, Christ payed the price indeed. O the infinite disproportion! *St. Chrysostome* is rapt hereat, and calls it, ὑπερβολὴν ἀγάπης, an excessive of love; that is a pin to low. *Pareus* calls it, *portentum amoris*, a miracle of love; that is yet too short. *St. Paul*, waft upon Seraphick wings, styles it, ὑπερᾶλλουσάν τῆς γνώσεως ἀγάπην, love surpassing knowledge; that, that's it.

What can we do in lue? but to the point in hand, glorifie God; like Pigeons, having drunk of this River of life, ὁμοθυμῶδον, joyntly together hold up our Bills towards Heaven in token of thankfulness; thank him, who is the God of glory, for devesting himselfe of glory, that he might restore us to hope of glory. We reverence men on Earth, *Rome* gives δαδλείαν worship to Saints in Heaven, ὑπερδαδλείαν, more worship to the Mother of our Saviour, Queen of Heaven, (as they style her). But, δόξαν μόνῳ τῷ θεῷ, glory onely to the God of glory. *My glory* (saies God) *I will not give to another*, but my peace I will give: Which was sung by the Angells at the Nativity, *Glory be to God on high, peace on earth*. It is *Aristotle's* saying in his *Ethicks*, We give praise to men, but ἐν δόξῳ τε εἶναι τὴν αἰνὴν τῷ θεῷ, a better thing than praise to God: And what is that, but ἡ δόξα, Glory? Therefore δαδοῦσατε τὸν θεὸν ἐν τῷ σωματι ὑμῶν, *Glorifie God in your body and your spirits, which are Gods*. It is *Plato's* phrase

phrase in his *Respublica*, δόξαζε τὸν θεόν, *Glorifie God*. *Aratus* his, θεοῦ γένος ἑσμεν, *Ye are Gods offspring*. Joyne them both together, and we have the poynt, *Glorifie God, because ye are Gods*.

But as Honour, so Glory, is, in dante, in the Giver; we have no glory to give, all glory is Gods, to whom we ought to give; and when it is given, it is but his own, but a part of his own. And if all tongues should glorifie him at once, it addes no more to his glory, then a drop of a bucket returned to the Ocean, whence it issued. As Rivers return to refresh the Sea, whence they came, Sun-beams by reflection are inflamed; so our hearts by glorifying God, must be enflamed, that he may glorifie us. In storms, in calms, blow what winde wil, the Mariners Needle still points at the Pole; in prosperity, in adversity, we ought to aime at Gods glory: Here, I say, we ought; in Heaven I am sure we shall: for there ἡ ἀγγελῶν λειτουργία ἐστὶ ψαλμοδία, the Angells Leiturgie is singing of Hymns of glory. But what need we look so high? was not our first Reformers so? Observe the blessed method the Spirit dictated them, in the very dawning out of Popish superstition: First, Contrition; then, Confession; then, Abso'ution; then Petition; then, *Gloria Patri*, *Glory be to God*: then, *Venite exultemus*, *Come and rejoyce*: then, severall Psalms, as so many Hallelujah's for the Day, each concluding with *Gloria Patri*, *Glory be to God*.

After the first Lesson, *Te Deum laudamus*, *We praise thee, O God*, or the Song of the three Children, *Benedicite omnia opera*, *Let all his works glorifie God*. After the second Lesson, *Jubilate Deo*, *Be joyfull in God*: Ending still like Frankincense put out with this sweet odour, *Gloria, Patri*, *Glory be to God*. Well,

then, if this was the heavenly language in the infancy
 of our Church, let every grown Mem-
 ber of the Church glorifie God in Bo-
 dy, in Spirit, for all his mercies, but
 especially, for this mercy of Redeeming
 us, with the price of his own pretious blood.

Therefore with Angells, and Archangells, and all
 the company of Heaven, we laud and magnifie thy
 glorious Name, evermore praising thee, and saying,
 Holy, holy, holy, Lord God of Hostes, Heaven and
 Earth are full of thy glory; Glory be to thee O Lord
 most high: To thee we ascribe all honour and glory,
 both now and for evermore.

Δόξα μόνῳ τῷ Θεῷ.

A



A
SERMON,

Expressing the benefits accruing
from our Saviours *Death* and *Passion*;
insisting only upon the *latter* part,
by reason of the affinity with
the *former* Subject.

The Text, *Rom. 8. 32.*

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?



A HIS Text is an Exchequer, the
Treasurer God, the Gift *all*
things; the parties to whom, *all*
men; the key, *Christ*. God the
Father, that spared not to give
Christ for us all, will not spare
with him to give us all. The
Parts in generall are two: First,
an Hypothesis, or Supposition. Secondly, a Thesis or
Position. The Hypothesis or Supposition hath a double

ble reference; looking back at the former, unties a knot; looking forward at the latter, is an argument to confirm a truth; in matter, drawn *a majori*, from the greater to the lesse; in form, an *Enthymema*, thus unfolded: God spared not, but delivered up his own Son, therefore he will not spare, but deliver up all things for his Saints. It is amplified, first, from the party or person giving, ὅς γε, *He*, in Grammer the Third, but here the First Person in the Trinity. Secondly, from the double act, ἐν ἐφείσατο, *hath not spared*, negatively, ἀλλὰ παρέδωκεν, *but hath delivered up*, affirmatively. Thirdly, from the object or gift, that is, υἱός, *a Son*, ἰδίος, *his own Son*, τῷ ἰδίῳ, *his only begotten Son*. Fourthly, the subjects, or parties for whom, not Angells, but Men; for, when he ascended above Principalities and Powers, *he gave gifts to men*: ἡμῶν, *us*; not restrained to some of us, but with a note of universality; all, πάντων ἡμῶν, *for us all*: *He that spared not his own Son, but delivered him up for us all.*

The second Branch, is in it selfe a Position; in reference to the former, a Conclusion: The parts of it (as the Rivers of Paradise) are principally four: First, the Donor, God. Secondly, the Donation, χαρίζεται, *a free gift*, or Charter. Thirdly, the parties to whom it is given, ἡμῖν, *to us*. Fourthly, the Donative, or gift, and that is, τὰ πάντα, *all things*, amplified with the correlative, σὺν αὐτῷ, *with him*: By him, all things were made: in him, all things are given. All of this illustrated by a threefold Emphasis, here expressed: πῶς, a note of Interrogation; ὅχι, of Negation; καὶ, of Augmentation; πῶς ὅχι καὶ, *How shall he not also? He that spared not his own Son, &c.*

We have already entered into this Exchequer,
where

where we have seen the rich treasure of Gods mercy, in delivering up his Son for us all. Now is the second return, this Exchequer is yet open ; let us all enter in further by him the Dore, and the Way, to see , how that with him , he will freely give us all things : *How shall he not wish him also, &c.*

The first part is the Doner , *He*: The word is twice repeated by an *Epanados* , in relation to a double act of mercy : He that gave Christ for the health of our souls , that He will give us all things for the health of our bodies , ὁ δὲν, ὁ ἵν, καὶ ὁ ἐρχόμενος , which is , which was , which is to be. *Jam. 1. 17. Every good and perfect gift is from above, and cometh down from the Father of lights.* He is Omnipotent to make all things , Omniscient to know all things ; infinite in Wisdome, to contrive; in Mercy, to dispose; in Bounty, to bestow : He only that is πάντων ἄρταρ, the maker of all things, He only πάντα χεῖρεται, is the giver of all things. It was the dream of *Avicen*, that Angells , by the power of God , did make the Heavens , the Heavens the inferiour Bodies : But he was a Turk , and his Doctrin in this relishes more the *Alcoron* , than the *Evangelists*. As unsound is that Sentence of the Master of the Sentences , That God could communicate to the Creature, the power of Creation : For, Creation is a production of a thing out of nothing, to make a thing of nothing, an act of Omnipotency , Omnipotency an incommunicable Attribute of God , as incommunicable as that Attribute of giving every good and perfect gift , to be attributed to none but Him, that made all things for Man. *Gen. 1. 29. Behold, I have given you every herb, every tree, the fruit of every tree, every beast of the field, fowl of the aire, fish in the sea, creeping thing upon the earth.*

O curva in terris anima! O fond souls, like the poor lunatick man at *Athens*, to presume upon that which is Gods prerogative. *Vermis crastino moriturus*, a worm, that must die to morrow. Before God had given Man a Being by Creation, he gave every thing for the Well-being of Man, by his everlasting purpose, Predestination, Election: Purpose, to make Man in his own Image, to make so many in number of men, (though not all their souls at once, as *Origen* said) as there are Angells fallen; so many, as the Angells that remain in purity, say some; so many as the Angells pure and impure, say others; how many, uncertain, and that's the truth most certain. By Predestination, in which gift or chain of Gods mercies are three links: First, the decreeing of man to a supernaturall end. Secondly, the gift of eternall life, which is the supernaturall end. Thirdly, the disposing of all saving means, to this supernaturall end, all effected in time, yet ordained before all time. By Election, which is a culling and picking of some out of the masse of sin, leaving others in the masse of corruption: As a Jeweller purifies what Gold, a man sifts what Wheat he pleases; so God purifies the Elect his Gold, sifts the Saints his Wheat for his Granarie, passes by the rest for their sin, I will not determine whether Originall or actuall sin, nor deny them Christ in some sense, whom the *Father spared not, but delivered up for all*. The reason why Christ was not effectuell for all, was their infidelity and sin. It is true, (as the School-men say) *Predestinatio nihil ponit in predestinato*: Predestination is an act of meer mercy in God, not of merit in man; neither in regard of the Decree, which was, when he was nothing; of the first infusion of Grace, when he was worse than nothing,

thing, in which God was the sole Agent, man the Patient; yet, man is an Agent, and operative in using of grace, which he was a Patient in receiving of. Whether God gives this grace to all indifferently, I will not here question: But to the purpose, to whom he gives this grace in Christ, he will give all. And as God was a giver in intention, before he made any thing, so he was a bountifull giver in execution, after he had made all things: By Creation, by Preservation, to sustain the body; by Vocation, Justification, Sanctification, to adorn the soul here; by Glorification to crown both body and soul hereafter. By Creation, making that of nothing, which was neereft nothing, the first matter of all, (as the Philosophers calls it) *Moses*, *Tohu vebohu*; the *Septuagints*, *Χοῶν* or *Χῶν*; the Poets, a *Chaos*, or rude masse of unpiled Matter, out of which was made the starry Heavens to give light, the azured Skye, a Throne for the Clouds; the Aire, for birds to flie, men and beasts to breathe in; the Earth paying her yearly revenue of herbs, Plants, flowers; the Sea, an unsteady Element, for fishes, made rather for use and wonder, than pleasure. All made by God, all gifts given by him: And as given by Creation, so continued by Preservation, garding of us by his immediate providence, by Angells, by Secondary causes. By immediate Providence; For as *omnia fecit, sic omnia fulcit*, that hand that made all things, supported all things; *πάντα ἐλέγει* *ἑξ' ὀφθαλμοῦ*, his eye behold all things, *Spiritus intus abie*, his Spirit that moved upon the waters, moves every where; in him, all things live, and move, and have their being. And as he gards us with his Providence, so with his Angels; whether with a good Angel to support us, as a bad to tempt us; whether every man have one ordinarily deputed,

whether from his Birth, or from his Baptisme, (curious speculations, more befitting the Schooles than the Pulpit) I'll not dispute. My present Theme is to prove, that it is God that gives; that He, in my Text, that gave his Angells charge over his Son, hath given his Angells charge over all, for whom he hath given his Son, and he hath given his Son for us all, that they should take us up in their armes, lest we dash our feet against stones. And shall not He, that gave his Angells as ministers, his Cherubims as flames of fire, give us an inheritance with the Angells, and free us from eternall fire. To his immediate Providence, as he hath substituted the Angells, so all Secondary causes; the Heavens with motion, light, influence; the Fire to refresh, the Aire to cherish, the Earth and Sea to nourish, Food to feed, Physick to cure, Cloaths to cover these our bodies: All these he gives us, (as *Aquinas* saies) *non propter defectum suae virutis, sed propter abundantiam suae bonitatis*; not that his power fails; but that his mercy overflows. For, he could feed us without food, cure us without physick, save us from cold without covering. Neither is he only the giver of temporall things for the body, but spirituall for the soul; by Vocation, either externall, the Word preached, *Aaron's* golden Bells ringing, the Sacraments, as nails of the Sanctuary; or internall, the Law by the Spirit hammering, the Gospell softning, Grace seasoning our Souls. By Justification, in forgiving our sins, and imputing to us the merits of his Son. By Sanctification, as the Gold by filing, so our Souls by purifying, are made clean. The Sun enlightens the dark Moon, the Sun of Righteousnesse enlightens by his Spirit our dead members. By Glorification, *non nostra merita, sed sua dona coronans*,

crowning not our merits, but his own mercies. These we touch briefly, because in giving his Son, he gave these, *ὁ πάντα χαρίζεται*, who is the giver of all. And if God be the giver of all, (as Rivers receiving their Springs from the Sea, return them to the Sea) let all things give praise to the God of gods, to the Lord of lords, for his mercy endureth for ever. Mountains and Hills, Fountains and Springs, all Tongues, and Tribes and Kindreds, praise the God of mercies, as long as his mercy endureth, and his mercy endureth for ever. The Stork paies tribute of her young, the Trees of their fruits, the Earth of her flowers, for tillage: Shall we be *ἄσχετοι*, without naturall affection? *ἄθεοι*, without God in the world? not *ἀντιπαραγγεῖν*, return blessing and praising to him for his infinite blessings? And those that turn this blessing into a curse, will be cursed as an *Anathema Maranatha*, a bitter curse. *Democritus* and *Epicurus* denied God the gift of Creation of the World, while they lived; yet questionlesse ere this confesse, that *fabricavit infernum*, he made Hell for them when they were dead. Some give God speciall providence of celestiaall things in heaven, but not of terrestriall upon Earth; this Arheism *Eliphaz* imputes to *Job*, *Job*. 22. 13. *Thou sayest, how doth God know? can he judge through the dark cloud? thick clouds are a covering to him, that he seeth not.* *Rabbi Moses* expunged all corruptible things, except man, out of the Calender of Gods care. The Stoicks tie the god of Fate, to their *ἐμπεριέμν*, or inevitable necessity of Fate. *Aristotle* at the first maintained the World to be eternall, without Creation; yet, at the last, ascribes the glory of the World to God, and that in his Book, *de Mundo*, which *Iustine Martyr* calls, the Module of all his true

true Philosophie, where he confesses, that it is *ἡ δημιουργία τοῦ Θεοῦ*, the handi-work of God; *ἡ δὲ θεὸν φυλάττει*, preserved by God. *Galen*, the great Physician, ascribed the fabrick of mans body to Nature, not the God of Nature; but, astonished at the workmanship of it, burst forth into an Hymn, concerning him that made it, and that in his third Book, *de usu partium*, *Compono canticum in creatoris nostri laudem*: I will make a Song (saies he) in the praise of him that made me. Lesse divine is that opinion, *Gregory Nyssen* reproves in divine *Plato*, making God the Guardian of spirituall, the Angells of Temporall, the Devills of human things. These were Vipers, not Men, that wounded those bowells of compassion, that made all things for the use of men. But in God is a threefold Providence, *καὶ ὁμοουσίαν*, universall preservation; *καὶ εὐδονίαν*, motion to all good; *καὶ ἀποχρησιν*, permission of all evill, that his infinite goodnesse may appear *ὁ πάντα χαρίζεται*, who is the giver.

This is the second Branch, *χαρισμα*, a free gift or charter: There is a commutative giving by way of exchange, when we exchange one thing for another; as gold for Garments: Thus God gives all, receives nothing. A distributive giving to every man according to his desert; but to us is no gift of merit, but of Gods free mercy. A ministeriall giving, not of his own, but of his Masters; thus Men and Angells are Gods Almners, he the rich Owner and Donor of all. There is a pernicious giving, to the receivers destruction, like the Grecian Horse to the Trojans, *Deianira's* shirt to *Hercules*, *Entrepelus* his treasure to his Favourites. But every gift of God is good, if it be received with thanksgiving. If the Son ask bread, will the Father give him a stone? if a fish, will he give him

him a serpent? That we as Toads turn the pure potions of Gods mercies into poyson, the grace of God into wantonnesse, is from us the ungratefull receivers, not from him ὁ χαρίζεται, the free giver.

The word is derived of χάρις, grace, which is a free gift of God; χάρις of χαῖρα, joy, and χαῖρα comes of χαίρω, to rejoyce, because (as *Pintarch* saies) there is nothing so χαῖρος γονιμον fruitfull of joy as χάρις grace; so that by the name we finde, that grace is a free gift of God, flowing from his love; God is a free giver, because he is a lover, for all his χαρίσματα, free gifts, are beams from the sunshine ἀγάπης of his love: ὅπως ἐγάπησεν, *He so loved the world*; such a *sic*, as can not be parallel'd with a *sicut*. It was love, to make us of nothing; his ἐλεός, or bowells of pittie, to redeem us when we were worse then nothing. Love linked with pittie, with Christ the means, internall, to link all means externall, to sugar and sweeten this life. Therefore as the Greek word hath the name of love, so the Hebrew of pittie, *רחמים*, is grace, *חנם* *chinam* a free gift, both of them comming from *חנן* *chanan* to have pittie. This love, this pittie of God will more appear, if we seek out the several Charters of his grace, of his free gifts. There is a grace temporall, common to all; a grace spirituall, speciall to the Saints; this speciall grace is either *gratis dans*, in God accepting, or *gratis data*, in man receiving: In man receiving, there is a grace preventing, a grace following, a grace working, a grace co-working, a grace exciting, a grace perfecting; these graces are internall, and proper to them that have Christ, and given in the former branch of the Text, with Christ; the grace meant here is common, ἡ δωρεὰ δίδεται, that shall be given overplus with Christ, and those are τὰ δωρεάν things.

things for this life, that our heavenly Father knowes we stand in need of. He himselfe the giver will be to us a gift, which is all in all; a Castle to the besieged, liberty to the prisoner, a father to the fatherlesse, a husband to the widow, cloaths to the naked, bread to the hungry, health to the sick, oyntment to the head, oyle to the face, wine to the heart, marrow to the bones, strength to the body, comfort to the soul; and all these he gives with Christ, through whom is eternall salvation, both of body and soul. Now if God freely give all, let us in token of gratefulnesse return *χαετας* thanks to him, *ο χαεζεταιαι*, who is the giver.

The Stars shine, the Heavens rain, the Earth fructifies, Cattle multiplies, all by his free gift, who if he should close his hand of bounty, the Stars shine not, the Heavens rain not, the Earth fructifies not, Cattle multiply not. Consider this, and wonder, O *Epicure*, that rises up to eat, lies down to sleep, with *Solomon's* sluggard; that hath eyes inclosed with fat, with *David's* Bulls of *Basan*; that ascribes all to thy fortune, carriage, cunning, providence. Many while they are in prosperity, feed upon Gods blessings, like Swine upon Acornes, and look not up at the Tree whence they fall; when they are in adversity, like Dogs snarl at the Stone that smitt them, but minds not the hand that threw it, never considering with *Job*, *The Lord giveth, and the Lord taketh, blessed be the name of the Lord*. God is a free giver, thou art his Steward; if thou canst give nothing *δωρεαν* freely, because what thou possessest is not thine own; yet, give *εὐστοίας* willingly. Some will give but *ἀνυποκόμιως* unwillingly, (like narrow mouthed bottles) poure out nothing without grumbling. Thou must be unlike

like to these, if thou wilt be like to God, who giveth freely, so freely, that he does not grudge it thee; after it be given, nor turn it to thy misery, unless thy sins abuse his mercy. Kings oftentimes (as *Diogenes Laertius* saies) uses their Favourites like Bottles; whom they first fill, then hang up; or like Spunges, when they are swelled to the full, then squeeze them. But God (as *Curtius* saies of *Alexander*) endowes his darling Saints with lesser benefits, to make them more capable of greater blessings. And as it was in *Trajan's* time, the most winning way to petition for a future dignity at Gods hand, is to shew, we have lately been endowed with one. It is a good method in our prayers, to begin with *ἔχαιεῖα*, giving of thanks for bounties by-past, then proceed to supplication and intercession for graces following. Stick not, but go boldly to the throne of grace; He that created the world for us, will freely give all things we need, *ἡμῖν, to us.*

This is the third particular in this pile, the parties to whom this Donative or Charter is given, *ἡμῖν, to us.* Where many have an equall possibility, though but one enjoy a Crown, there is an universall hope; but where all may enjoy, there is a generall Jubilee and rejoycing. All in a Race hope, yet only one can win the Goal: In a Lottery, each man expects a Prize, where a hundred for one drawes but Blanks. *Darius* alone was declared King by neighing of his Horse, while each of the Princes perswaded himselfe, the Persian Scepter was his own. Each of the three goddesses did fancy, the golden Ball was hers, yet *Venus* only got it. The lot of the Apostleship falls in *Matthias's* lap, while *Joseph* also expects it. Every Tribe throwes down their Rod, yet *Aaron's* onely budds. Many

Many submits themselves to the judgment of Urim and Thummim, while the shining Letters on the High Priests breast can but pleasure one. If these *χαρίσματα*, free gifts of God, were such rare Phoenixes, like high Offices in a Common-wealth, conferred on one, while thousands were competitors, there were some hope to every drooping soul; but here is our comfort, they are freely given, *ἡμῖν*, to us; *ἡμῖν*, to us, not onely collectively, as, to judge the twelve Tribes of Israel was given to the twelve Apostles, then some of us might despair, at least doubt of these free gifts, and say with Judas, *Is it I* that shall go without; but distributatively, *ἡμῖν*, to each of us; He that gave Christ *ὡς ἕκαστον ἡμῶν*, for us all, he will much more give lesser benefits, that come by Christ: *ἡμῖν*, to us; and not only so, but with a note of universality, *ἡμῖν πάνσι*, to us all. It is a rule impregnable, that *natura non deficit necessariis*, Nature is not deficient in things necessary; and surely grace is lesse. God feeds the young Ravens, cloaths the Lillies of the field, and shall not he much more his Saints? *Come unto me all ye that are weary and heavy laden, and I will ease you.* And here is our greatest comfort, that the poorest beggar that hath Christ, hath as good an interest in God, in the *χαρίσματα* free gifts of God, as the richest Monarch. An Emperour, though he have divers Diadems, can not say, *χαρίσεται μοι*, he will only give to me. The Pope, (for all his usurped triple Crown) can not say, *χαρίσεται μοι*, he will onely give to me. A King that swaies the Scepter of many Kingdomes *χαρίσεται μοι*, he will onely give to me. A Duke for his Dukedom, an Earle for his Earldome, a Lord for his Baronry, none of them can say, *χαρίσεται μοι*, he will only give to me. But Joseph

in the stocks, *Lazarus* at the gates, *Job* on the dunghill; nay, all of them severally can say, *χαρίσεται μοι*, he will also give to me; all of them joyntly, *χαρίσεται ἡμῖν πάντοι*, he will give unto us all; and what? not onely an Empire, a Popedome, a Kingdome, a Duke-dome, an Earldome, a Baronry, for these are but particular things, but *χαρίσεται τὰ πάντα*, he will give us all things.

This is the fourth thing, the Donative or Gift, *ἵτα πάντα*, all things; that one man should enjoy all things to earthly Heraldry, may seem a Paradox: But that *τοῖς πάντοι τὰ πάντα*, all should enjoy all things, amounts unto a prodigie, a wonder: *Ninus* had his stately Palaces, *Ptoleme* his ample Provinces, *Xerxes* his numerous Armies, *Crius* his unvaluable riches, all of them but something, and none of them all things: Nay, all these items put into one sum, makes up but a parcell or moiety, not All; and yet this moiety was never bequeathed to any one for a Legacy: The Assyrians, Persians, Greeks, Romans, each of them had their succeeding Monarchy; yet, he who possessed most, had but a point, in comparison of the Earth's whole Diameter. *Cicero* brings in *Scipio* weeping, when he beheld, as from Heaven, the narrow straitnesse of the Roman conquered Territories. Puissant *Alexander* could not passe *Hercules* his Pillars: *Cesar* (unlesse it were in a Mapp) could never attain the *Orcades*. Admit that both of them had compassed the whole known World, *America*, and the greatest part was then undiscovered; grant them all the Earth, Ambition would have wept for more. A Christian that hath conquered the whole World, tramples the Moon under his feet, will scorn dull Earth the Centre. To *Absolom*'s beauty, joyne *Samson*'s strength,

to both of them *Cræsus* his wealth, to all these, *Solomon's* wisdom, all is but vanity, vanity is but emptinesse; where there is emptinesse, there is not τὰ πάντα, all things: Where is it then? It is in God, hid in Christ, given also with Christ; How shall he not with him also give all things? This is the Correlative, by which this universall [all] is amplified, σὺν αὐτῷ, with him.

If we look upon Christ lying in the Manger, bleeding in the Garden, naked in his Passion, complaining in the World; that though the Foxes had holes, Birds of the Aire nets, yet he had not οὐκ ἔστι κληνὴ τὴν κεφαλὴν, where to put his head, our faith might waver, how with him all things were given, that enjoyed nothing. But, if we consider, that it was he that by an omnipotent Chymistry extracted all things out of nothing, it is most plain, *Joh. 1. 3. All things were made by him, and without him was nothing made. Coloss. 1. 16. All things were created by him, and for him.* For him in his Mystricall, not in his Personall capacity: As God, he had no use of terrestriall things; as Man, now he is impassible, immortall in Heaven; & therefore not in his own Person, but in the person of his Saints, what is done to them, he acknowledges don to himself; all the world, all things in the world, are given for the use of his Saints: All things (to use the Philosophers distinction) that are *bona animi*, goods of the mind, *bona corporis* goods of the body, *bona fortuna* goods of fortune. All things (as Divines say) internall in the soul, externall of both body and soul, eternall for the saving welfare of both. All things (as *Aquinas* saies upon this place) *qua cedant in nostrum bonum*, that may turn to our good; *divina persona ad fruendum*, to behold the vision of the Trinity, have communion

munion with Saints and Angells, commerce with Men, comfort with and from all the Creatures.. All things (as our Saviour saies) *ὅν ἡμεῖς ἔχομεν*, *whereof we have need*, Matth. 6. and Him we will follow as the best Interpreter. So then, we may conclude with the Apostle, 1 Cor. 3. 21. *All things are ours*; and *God with Christ hath given all things to us all*. If every man might be his own Interpreter, how sweet and heavenly would this Doctrine be? the Drunkard would swim in Rivers of Wine, the Whoremonger would have more *Dalilah's*, than the Turkish Grand Sultan or *Solomon* had; the Glutton would receive his daily tribute of delicates from Earth, Sea, and Aire; the Tyrant would make the Earth an *Aceldama*, or field of blood, the Sea a *Golgotha*, or place of sculs; the Covetous man would make the world his Counting-house, each Island a Closet of his Treasury; the Pope, and each ambitious Roman Prelate, would number their Crowns and Scepters by their Beads. But look again, before thou feed thy soul with this fools Paradise, it is *ὅν ἡμεῖς ὦ*, *with Christ*. If thou hast Christ, thou shalt have all things; if thou hast not Christ, thou hast nothing; but, that which thou possessest, is not thine own, not thine own by a Spirituall right, though thine own by a Civill right. All things were lost by the first *Adam*, restored by Christ the second *Adam*, who, *Heb. 1. 2. is heir of all*; and only they that have Christ, are *heirs and joynt heirs with Christ of all*, *Rom. 8. 17.* So then, he may be a spirituall usurper, that is a civill lawfull possessor, possessor, either *jure gentium*, by the Law of Nations, and that by Conquest, as the Israelites subdued *Canaan*; or *jure civili*, by the Civill Law, so we possesse things given by the bounty of others, got with the sweat

of our own brows, appropriated unto us by buying, exchanging, falling upon us by descent, death of friends, honours given, as the reward of vertue. Some would have this Civill right to be derived to all by Creation, not to be lost by Degeneration; God that feeds the Storks, cloaths the Lillies, will much more feed and cloath his nobler Creatures, for whose sake, the Storks and Lillies were created. Some say, they were given in, and by Christ to all; He that delivered up his Son for all, delivered up all things with his Son for all. The Turks, Infidells, Impious, that have not Christ, are not debarred of these lesser benefits that come by Christ. Some give this Civill right onely to the visible members of the Church; he that is baptized into Christ, hath onely the benefit of this τὰ πάντα, all things that come by Christ. Which of these opinions is the truth, I will not determine; that onely the Faithfull have spirituall claim to this [All] in the Text, it is confessed by all; they onely can say and pray, δὸς τὸν ἄρτον ἡμῶν τὸν ἑωρτισμόν, Give us our daily bread. For what is it to have spirituall right, but to have the Spirit turning all things to their comfort, and increase of glory, Rom. 8. 28. *All things work for the good of them that love God*, all things to the confusion of them that love not God. But how have spirituall men all things? A right to all things, not a possession of all things: Thus *Abraham* had a right to *Canaan*, because God had promised it, though he possessed it not; God, if it were for their good, would give them the fruition of all things. An Orphant trusts his Guardian for his means, a Patient his Physitian for his dyet; and dare not thou trust God? While thou art Militant here, thou art under tuition, and shalt not possesse all till thou

thou be Triumphant. We restrain a man in a Lethargy of his appetite of sleep, and deny cold drink to one sick of a Feavour, though he be owner of all in the house. So does God, the wise Physician of our Souls, give us all things that we need, but not all things that we lust.

To look back again at the words, *πάντα σὺν αὐτῷ*, *He will give us all things* with Christ: O happy union! Christ and his benefits are never severed. He that gives Gold, will much more give the Dross; He that gives Pearles, will give Pebles; He that gave Christ, the Lord of life, wil give all things convenient for life. Heat may be separated from fire, as in *Nebuchadnezzar's* Furnace, light from the Sun, as at our Saviour's Passion; but no good thing can be separated from the Son of God: he that hath the Son, hath life. And here me-thinks I see the noble Army of Martyrs, that seemed to the World to have nothing, to throw down the Gantlet of defiance, and triumph, that in Christ they have all things, Armour of proof, a strong Tower, an invincible Fort, a Rock of salvation, that if Men, Devills, Leviathans, Behemoths, losses, diseases, torments, swarm about them like the Flies of *Egypt*, this *τὰ πάντα*, all things in Christ, will make them sing, under the whip, at the stake, in the flames, make the patient laugh, when the Spectatour weeps, carry frail flesh singing and rejoicing through a world of bonds, rods, swords, racks, wheelles; flames, strapadoes; break through torments, armies, tempests, floods, to Heaven; shake off bonds, fetters, manacles, and lead captivity captive. And if all these things come by Christ, O then, let us get Christ himselve, which is the *τὸ πᾶν*, the giver of all, Men venture themselves on the angry Seas, digg into the

bowells of the Earth for Gold and Silver, expose their bodies in Warrs to wounds, scars, skirmages, massacres, death; for honour, riches, wealth, empire, dignity, which, without Christ, are for substance but shadowes, vapours, *Sodom's* apples; for continuance but bubbles, blasts, dreams; and for true solace of the soul, but like the Vipers conception, whose momentary pleasure ends in murdering both body and soul. What pain, dammage, and travail do the Alchemists sustain, to gain the Philosophers Stone, a thing doubtfull whether it be possible, more doubtfull whether in their time; and if they had it, all is but to make Gold, a little glittering Clay: What then should we do to gain Christ, in gaining whom, we gain Heaven, and all? How often have we heard, and pittied some, whom the world accounts her dearest Minions, beyond an ordinary pitch of *Epicurisme* or *Atheisme*, *Midas*-like, to cram their soul with wishes to themselves, to their Children, of the flesh-pots of *Agypt*, trash of this world, ballast to fill the guts; not one poor wish, I fear, scarce a thought, for Heaven, for Christ. Me-thinks I could resolve my selfe into *Jeremie's* lamentation, and *Nehemiah's* tears, to see the preposterous course worldlings take, to provide earthly garbage for their Children, advancing them by Marriage, when ignorant of the principles of Religion, they go together like Brutes: They themselves tumbled into the grave like the rich Glutton, leaving their posterity in as pittifull a plight, as he his five brethren. Tell me, I beseech you, what comfort is it to a damned soul in hell, to leave Children upon earth wallowing in abundance, without Christ? they shall be as Fellons, apprehended with the Mannure in which they glory, and cast into the same

same Prison. The Rich without Christ are so far from having all things, that they have nothing, like the mad lunatick man at *Athens*, they may perswade themselves, that every ship that is landed is their own; like the *Lamiae* or Witches, think they feed upon delicacies; like Sanguine-dreams, fancy they have Earldomes, Dukedomes, Mountains of Gold; yet all is but a fancy. And admit the meat thou eats, the cloaths thou puts on, the pleasure thou enjoyes, the lands thou possessest, be truly thine own; without Christ, they are but as Trees without fruit, Clouds without rain, Combes without honey, have no more proportion to that a Christian enjoyes, than a house of Cards hath to a Palace, a Mole-hill to a Mountain, a King on a Stage to a King on a Throne. And admit thou receive some reall comfort here, the more will be thy sorrow hereafter; for every minute of sugered delight, thou shalt have an eternity of horror; the more thy strength, thy beauty, thy riches, thy honour here, the more will be thy feebleness, thy deformity, thy want, the deeper thy disgrace hereafter. Boast now, O Worldling of that thou enjoyest without Christ, glory as a Cripple of his soars, a Prisoner of his Fetters, a Pirate of his robberies at the Gallows, of the things thou usurpest, till, *Judas*-like, thou throw them away as the cursed price, for which thou hast sold thy soul to Satan, and confesse, as thou wilt be once compell'd, that only he that hath Christ, hath τὰ πάντα, *all things*. All things in this world, are like Sun-dials, blaze-Torches, Tapers, Candles, all Stars at once, they are of no use; flow Riches, Honour, Strength, Wives, Friends, Children, to our contentment, without this Sun of Righteousnesse, it is still night: They may

be Copies of Gods grace, but without Seal ; Ciphers of no value , till the Unity in the Trinity , by Christ the Meadiatour , be joynd with them : When this union is once made , then , as if the whole World were a Globe of Gold, the Earth a Centre of Diamond , the Heavens poured down Balme, the Clouds showred down pretious Oyntments, all for the solace of that man ; God shall replenish his Soul with comforts , and no wonder , seeing he hath given him his Son , *ὡς οὐκ* καὶ , *How shall he not with him give all things ?*

This is the three-fold Emphasis, by which this Argument is amplified ; *ὡς*, a note of Interrogation ; *οὐκ*, of Negation ; καὶ , of Augmentation : *ὡς οὐκ καὶ*, *How shall he not also ?* As if he had said , It is a thing beyond all possible certainty, and more then certain, that he will give us all things , and more then all things , if it be possible ; and all of this, because he hath given us his own Son , who is *πάντα περὶ πάντων*, all of all, and all in all, and more than all.

And the reason of this inference may be either taken from the Cause , Christ that made all things, contains all things ; or from the Signe , He that could give Christ , can give all things ; He that would give Christ, will give all things. God hath given to Satan power in the world , and therefore he is styled in Scripture , *god of this world, the prince that rules in the aire* : To the blessed Angells he hath given power in Heaven, therefore they are called, *Thrones, dominions, principalities and powers* ; but to neither of them hath he given his Son. Some Divines make this the occasion of *Lucifer's* fall, and the Angells ; they ambitiously aspired, desired the union with the Unity in Trinity, envied that the seed of Woman should be united with

with the eternall Word, the second Person in the Trinity. God hath given eternall Crownes to the Angells in Heaven, power to the Devills upon Earth, but Christ to neither of them. But he hath given us Christ, therefore he wil with him give us τὰ πάντα, all things in Heaven and Earth. Wherefore art thou then perplexed within me, O my Soul, still trust in God, *Ille providebit*, He will be thy great reward. *Quid dubitas de possessionibus* (saies St. Chrysostome) *herum & dominum cum habeas?* Why doubtest thou of possessions, when thou possessest the Lord of all, even Christ the Son of God? Now, O Lord, thou that sparedst not, but crucifiedst thy Son for our sins sake, crucifie our sins, and spare us for thy Son's sake: Spare us for thy Son's merits, who wouldst not spare thy Son for our sins demerits: Receive us by the red Sea of his Blood, through the dead Sea of Death, to the Land of Promise; To whom with thee, O holy Father, &c.

Δόξα μόνῳ τῷ Θεῷ.



A SERMON,

Preached before these times, as
prognosticating the storms that
were then impendent, whereof
part are fallen since.

The Text, *Psal. 76. 7.*

*And who may stand in thy sight, when once
thou art angry ?*



THE time when, the occasion why, and the Author by whom this Psalm was penned, is not generally agreed upon ; but that it was (as all Scripture is) from the holy Ghost, in time of spirituall joy and exaltation, after some glorious victory, none makes question. And if *Moses* and the *Israelites* sung a Song of deliverance, for the overthrow of *Pharaoh*, *Barak* and *Deborah* for the death of *Sisera*, why may not we think with the *Septuagints*, that this is a Song of
of

of deliverance, for that miraculous discomfiture of *Senacherib's* army, in the daies of *Hezekiah*? But we leave that as more then probable, & come to the parts of the Psalm, which are four: The first is a Preface, in the two first verses, laying down the Argument, that God is to be praised, enforced by two reasons; the one drawn from his wonderfull works, whereby he hath shewed himselfe to the Jewes; the other, from his speciall presence at *Jerusalem*, and hiding his face from the *Gentiles*. The second containes a description, of that great victory Gods mighty arme had given them over their enemies. The third, propounds the Doctrines drawn from thence, for the Churches edification, from the seventh to the tenth verse. The fourth and last, is an *Epiphonema* or conclusion, in the two last verses, exhorting all Tribes, and Tongues, and Kindreds, for the foregoing motives, to praise and glorifie God. Thus the Analysis.

The Text belongs to the third branch, containing points of Doctrine, for the Churches instruction: For having expressed, that God had broke the enemies bow and arrowes, shield and sword, in battle; that he had spoiled the stout-hearted; that at his rebuke, the horses and chariots were cast into a dead sleep: The Spirit of God enforces this conclusion, in the beginning of the seventh verse, *Thou, even thou art to be feared*. The Emphasis in the word [*Thou*] redoubled, implies as much, as if he had said, Not principalities, not powers, not hell, not death, nor any thing for themselves, but thou O Lord alone art to be feared. Arguments and reasons to confirm it are two, here laid down in the Text: The first is drawn from Gods anger, who hath decreed, and accordingly executes, vengeance upon all proud rebels. The second

cond is drawn from his power, not Princes, not Armies, not Men, not Angells, are able to endure the breath of his fury: For, *Who may stand in thy sight, when once thou art angry?*

The words at the first view, seem to divide themselves into these two parts: First, an *Ἐπιζητησις* or question, *Who may stand in thy sight?* Secondly, an *ὑπόθεσις* or supposition, *When once thou art angry.* But if by more strict examination, we lay them up on the file, the *ὑπόθεσις* or Supposition (as in all necessary truths) may be resolved into an infallible Position; as if he had said, There is a time, when God will be angry. The *Ἐπιζητησις* or Question, is equivalent to a negative Proposition, but with more Emphasis and significacie, as if he had said, None can stand in thy sight. Hence these two points of Doctrine, naturally arising, offer themselves to our consideration: First, If men continue in sin, there will be a time when God will be angry. Secondly, When God is angry, none can stand in his sight and abide it. And of these in order. But first, the words are to be unfolded, for the clearer understanding of the matter; in which, if there be any difficulty, it is in these two; first, what it is to stand in Gods sight; secondly, in what sense he is said to be angry. Standing is properly a posture of the body, that argues strength, valour, exercise; for while Souldiers stand in their squadrons and ranks, there is hope they make at their Enemies, and reward them; if not, they either turn their backs, and are discouraged, or fall to the ground, and so are utterly discomfited. So here in the Text, *Who may stand?* As if he should say, O Lord, if thou shouldst bend thy bow, and whet thy glittering sword to come to Battle, what man, what Angell would not fall

fall before thee, and melt as wax before the fire? Thus much for the former. The second is, to inform our judgments, how God can be angry? The truth is, Anger is a speech borrowed from men, in whom anger sometimes signifies displeasure or discontent, *Gen. 45. 5. Be not angry at your selves, that you have sold me hither*; that is, be not displeased. Sometimes it signifies a desire of revenge, upon the person of our neighbour, *Math. 5. 22. He that is angry with his brother without a cause, shall be in danger of judgment*. Sometimes it signifies displeasure, not against the person, but against the sin of our neighbour, or our own sin; this kinde of anger, if it be moderate, and joyned with compassion, is a holy affection, *2 Cor. 7. 1. In that ye were godlily sorry, what [anger] hath it wrought?* that is, holy indignation against sin. Anger, in the first sense, is not a discontent in God, for he is all fulnesse of joy, and nothing can hinder his Blisse; it cannot be a displeasure at any mans person without a cause, for God is angry at none, but those that first have displeased him. Thirdly, it is not a passion or perturbation in God. But the truth is, he is said to be angry, when he does such things as angry men do, who punish, and take away signes of favour from such, as they be angry withall. This the word [*anger*] in the originall imports, comming from *ἄσφ*, that signifies a nostrill, because anger shewes it selfe in snuffing and breathing of the nose; therefore *David* describing God when he is angry, saies, *Psal. 18. 8. There went a smoke out of his nostrills, and fire out of his mouth devoured, coles were kindled by it*. Not that God hath passions, or mouth, or breath or nostrills; but because that men, when they are angry, shew it in some, or most of these. *ἀνθρώποις μὲν λέγουται, ὁ δὲ θεὸς*

ἄωστοι νοῦνται; It is spoke in the dialect of men, but must be understood in an Idiom proper to God. Of this more fully, when we come to the Uses: thus much for opening the words. Now to the first point of Doctrine, which is this, Though the enemies of the Church should link themselves together in bands of Iron, yet a day will come, when God will be angry.

For the proof of this, see what *St. Paul* saies; he does not say, Because God is mercifull, therefore they may take their scope in sinning; because he punishes not presently, therefore he sees not; because he is long-suffering, therefore his justice shall not be executed: But he evinces the contrary, *Rom. 2. 5.* *But after thy hardnesse and impenitent heart, thou treasurest up to thy selfe wrath against the day of wrath, and revelation of the righteous judgment of God.* As though he should say, Do not think to escape, because thou enjoyes hearts ease, Halcyon daies, and daies of peace; for every sin God hoords up, and seales as in a bag; the devill trusses up, as in a bill of inditement; thine owne conscience heaps up wound to wound, and plague to plague, which one day, as dammed Rivers, shall burst in upon thee with more violence; as long festered wounds be more incurable, as an Army long providing, come with greater terrour to Battle. Therefore it was not the least point of wisdom in *Solomon*, to presse this point. *Eccles. 11. 9.* *Rejoyce O young man in thy youth; let thy heart chear thee in the daies of thy youth, and walk in the delight of thy heart, and in the sight of thine eyes: But know, that for all these things, God will bring thee to judgment.* God uses to deal with sinners, as *Fishes* do with their prey, after they have swallowed the hook, suffers them to play
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and sport with it to the end of the line, then 'strikes it through their gills, and brings them back again. Thus much this forequoted speech of *Solomon* imports, as if he had said, You that solace your selves with all delights, in the heat of your blood; well, go on in your courses, banish dull and sad thoughts with the purest Wine, shake off your fits of melancholly, with peals of laughter, sleep on in the laps of your *Dalilah's*, chear up your selves with Pipe, and Tabret, and the sweetest Musick; yet a little more sleep, a little more slumber, live on, as though there were no Heaven, no Hell, no Wrath, no Judgment: Yet, know this, and know it you must, that God hath his hook in your nostrills, and ere long his wrath and fury shall wax hot against you like fire. *Job* goes about to inform gluttons, and worldly minded men, (men hardest of believe) in the truth of this Doctrine, *Job. 20. 23.* *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. 27. The heavens shall reveal his iniquity, and the earth shall rise up against him; the increase of his house shall depart, and his good shall flow away in the day of his wrath.* Even the Church of God it selfe, that like a wanton Minion, had put far from her the evill day, was glad to confesse this, and that with ruefull moan to complain, *Lam. 1. 12. Is it nothing to you, all ye that passe by, behold and see if there be any sorrow like to my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger, A day of anger indeed. Lam. 2. 21. The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword, thou hast slain them in the time of thine anger, thou hast killed, and not pittied.* Gods anger is such a flame, as cannot be quenched,
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his day of anger ; such a day , as neither wisdom , nor honour , nor riches , nor gold , can ransom us from : *Ezek. 7. 19. They shall cast their silver in the streets , and their gold shall be removed ; their silver and their gold shall not be able to deliver them , in the day of the wrath of the Lord.* It is not Crowns imperiall , nor Thrones , nor Diadems , that can escape this day : *Pf. 110. 5. The Lord at thy right hand shall strike through Kings , in the day of his wrath.* Therefore the holy Ghost , to note the certainty of Gods anger , calls it a day of wrath , of fierce wrath ; a day of displeasure , hot displeasure , heavy displeasure ; a day of Gods vengeance , *Jer. 46. 10. A day of the Lord , and a cloudy day , Ezek. 30. 3. A day of darknesse and of gloominesse , a day of clouds and thick darknesse , Joel 2. 2.* Arguments and reasons further to confirm it , may be these.

The first is drawn from the nature of God , who is of purer eyes , than to behold iniquity unpunished ; a consuming fire , that the stubble is burned up before him ; a God of glory , that *Dagon* cannot stand in his presence ; a light , that cannot dwell with darknesse ; a jealous God , that burnes the chaffe with unquenchable fire , wounds Kings , and spews all workers of iniquity out of his mouth. For , in Creatures , wherein (by reason of the antipathy of their nature and humours) there is but a finite distance , there can scarce be any agreement ; the Vine will not thrive in the same place with the Colwort , the Elephant is enraged at the sight of a Ram , one Bird and Beast pursues another with eager pursuit : Then how much more shall God , who is infinitely holy , everlastingly good , eternally happy , threaten , punish , be angry at , take revenge upon sin , that abuses his mercy , despises his justice ,

justice, defaces his image? What man will not take care to break a Cockatrice eggs, and kill a Serpent? And shall not God in the day of his fierce wrath, take revenge upon sin, which that old Serpent Satan brought into the world? The reason why men are not angry at those crimes, that deserve *Phinehas* his zeal, and *Samuel's* indignation, is, because our understanding cannot see the hainousnesse of them, our wills cannot sufficiently desire revenge, our affections with eagernessee pursue them. But God understands, and wills, and hates, as things are in themselves, and as they deserve.

The second Reason may be drawn from Gods Will, who justly decreed, to poure down the fierce Vialls of his wrath, in the day of his wrath, upon all disobedient persons: See *Deuter. 28.* the curses and comminations God in his anger threatned to bring upon the people: See if he do not set apart the wicked for fuell of his wrath, against this day, *Prov. 16. 5.* *The Lord made all things for himselfe, yea even the wicked for the day of evill.* Now if God be willing to poure out his heavy displeasure upon those, that displease him, what can hinder his mighty arme for performing? Creatures indeed may be angry, but oftentimes like Drones without stings, cannot hurt; as Canons charged with powder without shot, onely makes a roaring; like the Popes Bulls, threatens many, hurts none but them whose consciences are enslaved. *Saul* may be angry at *David*, but cannot finde him out; but, from Gods all-piercing eye, none can hide himselfe. Satan may desire to kill *Job*, *Jonah* may be angry till death for *N'iveh's* preservation; yet, God puts a bitt in both their mouths, which if he be angry, nothing can be holden out of his reach. Prin-
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ces (if they take captives) may have the rescued from them again , as *Lot* was from the King of *Sodom* ; bought with a price , as *Joseph* of the *Ishmaelites* : But no power can rescue us from Gods anger , no rancome but Christs blood redeem us. Gods Will being set afoot, all his Attributes follow; if his Will say, Be angry , his Eye seekes out the object of his anger , and findes it ; his wisdom tempers the cup , his hand whets the sword , his arme strikes the blow. Thus you see , there is a time of Gods anger for sin , because he will have it so.

The third Reason , that there is a time when God is angry, is drawn from the cause , which in generall is sin ; and in speciall, the contempt, and contumacious despight we offer unto God , in every sin we commit : The Apostle uses the same reason, *Rom. 2. 4.* κατὰ φεγγεῖς, *Despiseest thou the riches of his goodness, and forbearance, and long suffering ?* The conclusion he infers, is this, *συνουετίζεις, Thou treasurest up to thy selfe wrath against the day of wrath ; and revelation of the righteous judgment of God.* *Nebuchadnezzar* was angry at the three Children , for contempt of worshipping of his Image , and threw them into the hot fiery Furnace ; *Daniel* for the like was throwne into the Lions den. Shall Kings wrath burn thus like fire , for despising of their unlawfull decrees ? and then shall not God, who is a consuming fire , be angry at us vile wormes , for despising of his pure, holy, and wholsome Lawes , which the Angells dare not mention without trembling ? *Esa* lost his Birthright , for preferring a mess of Pottage before it ; the Jewes smarted, for preferring *Barabbas* before Christ; *Judas* felt Gods wrath , for valuing our blessed Saviour at thirty pieces of silver. In every sin , we prefer the service

service of Satan before Gods service, the pleasure of iniquity before the fruits of righteousness, death before life, our own will before Gods will.

The fourth Reason may be taken from the effects, and execution of his anger; we see symptoms of Gods wrath in some, in their bodies, as *Uehazie's* leprosie; some, in lack of liberty, as *Manasses*; some in their children, as *Eli*; some in the gripes of a yelling conscience, as *Cain*, *Judas*, *Achiophel*, and *Saul*; some in taking away their reason, as *Nabuchadnezzar*; in some of suddain death, as *Belshazzar*, while he was quaffing; *Herod*, while he was boasting; the people of *Sodom*, while they were wallowing in their uncleanness; *Daiban* and *Abiram* swallowed quick to Hell, while they murmured against *Moses* and *Aaron*, and usurped the Priests office. Lastly, in all reprobates at the last judgment, which will be a day of anger indeed, where his wrath shall seaze upon them for ever. Hitherto the Reasons, the Uses follow: First, of Information. And how God can be angry, in opening of the Text we toucht, to make way to that which followed; Let us further enquire wherein it consists. When anger is said to be a desire of revenge, as ὀργὴ of ὀρέγεσθαι imports, to desire as ravinously as a hungry stomach does meat, an inflaming of the blood about the heart, a sorrow of the heart, for the contempt that is done to us, with an inkindling of indignation against the despiser. Anger, as it is thus described, neither for the materiall nor formall, can belong to God, because he is a pure Essence, free from passion, all-sufficient in himselfe, cannot be crossed in his absolute will: Yet, in a sense it is true, that Anger is in God, and that in these three respects.

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First, it argues his will, and most just decree of taking revenge, and punishing the injuries and contempt offered to him, and his Church, as, *Rom. 1. 18. The wrath of God is revealed from heaven against all ungodlinesse*; that is, God manifests by punishments, what he hath decreed from eternity. Secondly, it signifies the comminations and threatnings of punishments against sinners; for, when God threatens to bring plagues and judgments, he is said to be angry: *Psal. 6. 1. O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure*; that is, do not punish me as thou threatens me, according to my sins. Thirdly, it signifies the effects of his displeasure, and the execution it selfe of those plagues and judgments, which he had before decreed and threatned. Thus you see, God may be said to be angry, because in his will he decrees, in his word he threatens, in his wisdom punishes. This may serve to confute that Stoicall opinion, that God cannot be angry, because anger (say they) is a disease of the soul, that cannot surpriſe a wise man: Here they may see, that it derogates not, but suites with the wisdom of him, who is wisdom it selfe. Here the *Epicures* may see, how blasphemously they dishonour God, when they say, he sits idle in Heaven, takes care for nothing, punishes none. How neer unto these are all our carnall Worldlings, that take their ease, eat, drink, and saie in their hearts, Tush, God cares not: Let them know, that for all this, though they escape a while unpunished, he will bruise them in pieces with a rod of iron, like a potters vessell,

The second enquirie is, Seeing God in a sense may be said to be angry, whether anger be one of those Attributes, that are imitable and warrantable in us,
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or no? We are commanded to be holy, as he is holy, mercifull as he is mercifull: But of anger, it may be doubted, because it blinds the understanding, perverts the will, disorders the affections. The truth is, anger is not onely warrantable, but sometimes not to be angry is sin. This may be proved by the example of Christ, *Joel 2. 7. The zeal of thy house hath eaten me up.* Zeal is a passion, mixt of anger and love; by his actions, in driving the buyers and sellers out of the Temple; by precept, *Ephes. 4. 25. Be ye angry, and sin not*; that is, though anger in it selfe may be good, yet, the inordinatenesse of it makes it a sin, and that is three waies: First, if we be angry rashly, above measure, for sleight or no causes. Secondly, if we be angry for private injuries, and not for dishonouring of God. Thirdly, if we be angry more for the hatred we bear to our brethren, than for their sins. Otherwise to be angry at sin, (if the action be streaming in Christs blood) may be a meanes to assuage Gods anger for sin.

Let the second Use serve to examine our selves, whether we have provoked the Lord to anger, or no; And if; by what signes we may know the day of his anger is at hand: First, whether we have provoked him to anger, may be known from the cause, which is the contempt, and contumacious despight we offer to God in every sin; I'll onely name two or three which the Scripture often mentions, as the greatest incentives of his anger. First, Idolatry, a sin that puts God out of his Throne, sets up Idolls in his place; which is not only when we worship other Gods, but when we suffer riches, honour, beauty, pleasure, to take up our soul, which should be the holy Ghosts temple. This is high treason against God;

therefore how often shewed he his anger to the Israelites, in fiery serpents, plagues, pestilences, dearth, famine, sword, and captivity. To this may be added, tempting of God, rebellion against God, that sin of witchcraft, blasphemy, hypocrisie, and profaning of the Lords Day.

The second way whereby we may know, whether we have angered God, is, to examine our souls, whether we have been dutifull to Parents, obedient to Rulers, reverent to our Betters: The Scripture styles them Gods; they that despise them, despise God, in as much as they are ranked among the cursed, *Deut. 27. 16. Cursed is he that setteth light by his father, or by his mother, and let all the people say, Amen.* Nay, so great is Gods anger, that he threatens the Ravens shall pull out their eyes.

Thirdly, Murderers, and those that imbrue their hands in innocent blood, offer injury and despight unto God with a high hand, and therefore highly displease him: He that stabbs but at the Grand Sultan's Picture, is guilty of treason; then how shall the blood of his brother crie for vengeance against him, that defaces Gods Image in Man? witnesse *Cain's* ghastly conscience, *David's* broken bones, *Judas* bursten bowells, and the wrath of God against the Jewes, who cryed, *His blood be upon us, and upon our children.*

Fourthly, the wronging of Widows and Orphans, oppressing the poor and strangers, are sins that anger God: He hath promised to be a Husband to the widow, a Father to the fatherlesse, a succour to the poor, a guide to the stranger: They that offer wrong to these, strive to separate those, whom God hath wedded to himselfe by holy affections, by promises, by

by his Son *Jesus*: Therefore see what God saies; *Exod. 22. 22. Ye shall not afflict any widow or fatherlesse child; if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot; and I will kill you with the sword, and your wives shall be widowes, and your children fatherlesse.*

Lastly, all filthy, unnaturall, and abominable lusts of the flesh, these rebell against the spirit, anger God the Father of spirits; witnesse the adultery of *David*, for which, the sword never departed from his house; those thousands of *Benjamites* that were slain, for abusing the *Levit's* wife; those Cities of *Sodom* and *Gomorrhah*, that were buried in the fiery flakes of brimstone. Thus we have discovered a few of the chiefest of those sins, that provoke Gods anger. By these, and all others, let us examine our souls, and sit an audit in our consciences, whether we have any share in kindling of Gods anger or no. O that many mens consciences did not tell them without examination, and that we did not see by daily experience, that, *Hos. 4. 2. by swearing, and lying, and killing, and stealing, and committing of adultery, men break out their blood touches blood.* Thus much for the Use of Examination.

The next Use is of Enquiry; if it be so, that we have angered God, how we may foresee, and know the day of his anger. Mariners desire to see a storm, diggers in Mines a damp, souldiers would be forewarned, that they may be fore-armed against the coming of their enemies. The truth is, God for the most part keeps the expresse day of his anger, in his secret will to himselfe, yet many times shewes, that it is near; and those are either such, as must infallibly come to passe, as the last Judgment; or are revealed

to us with a condition, as *Niniveh* shall be destroyed if they repent not; *Jerusalem* shall be demolished, if she will not know the day of her visitation; *Judas* shall smart for it, if he betray his Lord and Master. and these events which are conditionally proposed to us, may be known three waies.

First, by the threatnings and menaces of Gods Prophets and Ministers, for they are his mouth, and as long as they speak, his Word cannot lie. If the Prophet tell *Zedechiah*, that if he go to the Battle he must be slain, tarry at home he must, or die. If *Daniel* tell *Nebuchadnezzar*, that God was angry at the great Tree, he must either give over his beastly lusts, or live with the beasts. So when Gods Ministers threaten a day of anger against any Nation, Citie, Family, for their proud transgressions, it must of necessity come to passe, either here or hereafter; be repented of here, or for ever punished hereafter.

The second signe, whereby we may know, that the day of Gods anger is at hand, are lesser plagues, that he sends as fore-runners and harbingers of severer wrath; like *Tamberlain*, he first hangs out his Ensigne of peace, then his red Crosse of justice, and musters smaller plagues against us; if then we return not, and strike a League, he hangs out his black Flag of implacable wrath; skirmaging and massacring, till neither Prince nor People, root nor branch be left. He is like a Man of war, discharges a warning-piece at his enemies, if they despise that, quits the Hatches of them with a second, strikes off their main-Mast with a third, and so sinks them. He sends little flashes, before the great thunder-crack come. Hence it is, that his anger is first compared to a smoak, then to a kindling of fire, then to a flame of fire, then to a consuming fire,

fire, then to an unquenchable fire. He sent to the Egyptians Frogs, Lice, Locusts, Murrain, Blood, Darknesse, Hail, Death of the First-born, and lastly an utter Overthrow. Christ, *Matth.* 24. having told *Jerusalem* of warrs, rumours of warrs, troubles, famines, pestilences, earthquakes, ends his speech with a *nondum finis*, yet is not the end; these are but the beginnings of trouble. To apply. What shall we think God meant, by the late threatening of dearth and famine, such streams of blood-shed in our neighbour Nations, feavours and pestilences scattered abroad, as though the destroying Angell were shooting at Rovers; I will not conclude, that his day of anger is at hand, and that he will make us the Butt, at which he will discharge his whole Quiver of Arrowes; but this I say, that either repentance or destruction must follow.

Neither is it the least signe, that a day of vengeance is at hand, and that the Lord hath a controversie with his people, when he takes holy and religious men, zealous Ministers, from amongst them. If a Seal be plucked from an Evidence, it argues the whole Writing shall be torn asunder, cancelled, throwne in the fire, burned. Godly men are as a Signet on Gods hand, Seales and Pledges, that he will not destroy the righteous with the wicked; A royall Priesthood, whom he oftentimes takes away, that they may not see the ensuing misery; as Pearles pluck'd from Rings, Wheat gathered from the Tares, foretells, the one must to the furnace, to be new moulded, the other to the fire to be burn'd: As children taken from the breasts of mothers adjudged to die, that they may not see their execution. Thus God sent *Lot* and his Family out of *Sodom*, and then rained down fire and brimstone.

upon them. After God had taken away the godly King *Iosiah*, what miseries and calamities, like waves one in the neck of another, pursued the Jewes, till their utter desolation?

The third signe, whereby to know that a day of God's anger is at hand, is, his suffering of sin long to raigne unpunished. *Vespasian* had for his Ensigne, an Anchor, with a Dolphin painted in it; an Anchor, to signifie that he was slow in comming; a Dolphin, that he was fierce in taking revenge. It is the Tree that continues unpruned, that must be hewen down; the Oxen that go in fat Pastures, that must to the shambles: So sinners, if God feed them, it is but to fat them for the knife; if he preserve them, it is but for further judgment.

This is not the least token, that God hath sealed us up (unlesse we repent) for the day of his anger. What heart, though harder than Adamant, would not bleed, to think of the scourges of other Countries, The streets running with blood, the Cities burning with fire, the children slain in the parents sight, the old gray heads dyed in crimson blood, the young led into captivity; while, while we are hedg'd about on every side with peace, wallow in abundance; and, which is worse, in unthankfulnesse, in sin. What good could we not yet promise this our Nation? But when the Streets rings with swearing and profanenesse, Markets are stained with lying, oppressing, and couzenage; the Taverns and Innes abound with filthy vomitings, wickednesse raignes in every state, every condition, every place; shall we still put far from us the evill day?

Thus you see, we have angered God, and that unlesse he be appeased, the day of his anger is at hand.

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The third Use is of Instruction, how to prevent it, and that is by repentance: First, taking a strict examination of our selves, how often, in what manner, in what measure, we have angered God. A Physician must first know the disease, before he can apply the cure. Then we must be heartily sorry, that we have offended God; this godly sorrow must work like a strong potion, work in the understanding, in the will, in the affections, in the conscience, bruise the bones, twinge the spirit, break the heart. Thirdly, we must aggravate it, by remembring, that we have not onely angered Men and Angells, but Christ that dyed for us. No heat of fire, nor knock of hammers, can break the Adamant; but annoint it with the hot blood of a Goat, it falls in splinters. Not precepts, not threatenings, not judgments, can make a stony heart contrite, till God in Christ move it. Fourthly, we must forsake our sins, whereby we have angered God. The *Scolapendra* when she hath swallowed an hook, vomits out her bowells with it, and so is quit. When we have swallowed iniquity, that the guilt thereof stings us, let us vomit and spew out our darling pleasures, pluck out our eye of lust, cut off our hand of revenge, belch out our heart of pride, and so in the rest. Fifthly, we must appease Gods anger with prayer, come to the Altar, bring Incense, stand before the Mercy-seat, cry unto him that sits between the Cherubims, have some *Moses* to hold up his hand for us, and with us, some *Samuel* to make intercession for us: And if all this will not pacifie him, let some Magistrate, like *Moses*, *Phinehas*, or *Ioshua*, execute judgment, that so the plague may be stayed.

Hitherto the first point, that if we continue in sin, God will be angry. The second followes, That when
God

God is angry, none can stand in his sight, or abide it; or, That the anger of God is a terrible, unspeakable, unsupportable, intolerable burden. Every word in the Text hath a speciall Emphasis to prove this; *Who may stand? Who? shall Angels? they are but like refracted beams or raies, if God should hide his face, they would cease to shine. Shall Man? his glory and pomp, like the colours in the Rainbow, vanishes away, when God puts forth in anger the brightnesse of his face. Shall Devils? If he speak the word, they are tumbled down from Heaven like lightning. Stand in thy sight.* [Stand.] What! a Reed against a Cedar, a Thistle in *Lebanon* against a Cedar in *Lebanon*, a Feather against a Flame, a Grasshopper against an Almighty, a head of Glasse against a head of Brasse. *When once thou art angry.* [Angry.] By sending out his wrath, that it wounds like arrowes; angry, in pouring it out, that it drownes like water; angry, in kindling of it, that it burnes like fire; nay, a consuming fire, but that may be quenched; an unquenchable fire, but that may cease to burn, when it lacks matter; an everlasting fire, that never goes out, That, that's it; such anger as is never fully shown, but in punishment of Reprobates; in no punishment, but that in Hell; in none in Hell, but that eternall.

First, to prove, that Gods anger is terrible, we need go no further, but to the godly, to seek it: How have the stout-hearted pulled in their horns, and melted like Snails? Snails (as Naturalists observe) put in salt, dissolve into water: How hath it grinded them to dust? Hear David, *Psal. 32.* complaining, that his bones waxed old, and that his moisture was turned into the drought of summer. Hear him houl and cry, *Psal. 102.* that his daies were consumed
like

like smoak; that his bones burned like hearth, withered like grasse; that he was become like a pelican in the wilderness, or a sparrow on the house top. Hear Job complain, Chap. 6. that his griefe was heavier then the sand of the sea; that the arrowes of the Almighty were within him, the poyson had drunk up his spirit; the terrours of God had set themselves in array against him. Secondly, that Gods anger is unspeakable, we can all tell, how great, none can tell; it's like God himselfe, infinite in greatnesse, and (unlesse he in mercy put an end to it) it's like eternity, infinite in time, eternall: therefore the Saints have thought no Rhetorick sufficient enough to expresse it in, but sighes; no tongue, but shrieks and groans; no inke would cast, but tears; no paper, but a wounded heart; no words of force, but exclamations of despair, and such as issue from a bleeding soul. As Lines drawn from the Circumference meet in the Centre, and pierce it through, yet no part of them is comprehended in it; so, many arrowes of Gods anger may meet in us, pierce us through, but expresse them we cannot; nay, when we are in the greatest agonies, As burning-glasses by reflection of the beams of the Sun, cause heat and burning, which is not in the Sun, but presents not the least glory of the Sun; So we can better expresse our passions, than unfold the weight of that mighty arme that smites us. Thirdly, that the anger of God is unsupportable, we need no other instance but of our blessed Saviour: He that makes the Heavens roul without an axel-tree, causes the Earth to hang in the Aire, as a ball poyssed without pillars; puts bounds to the waves of the Sea, staggering over the banks; He swear and bled, and groaned under this burden: We have heard tell of finite Creatures, that have

have endured mangling of bodies, ripping of bowells, racking of joynts, burning of flesh, boyling in oyle; but under this stroak, he that was God and Man, was in a sence compelled to cry out, *O God my God, why hast thou forsaken me.* Fourthly, that the anger of God is intolerable, *Judas, Cain*, and *Saul* could tell before their deaths, and, it is to be feared, better since; and many reprobates in this life are so racked, that it pierces the whole Man; head, heart, side, back, all parts at once ake, and sweat, and tremble; the eye sees no comfort, the tongue tastes no comfort, the ear hears no comfort; and as there is no ease within, so no comfort without, no place, nor bed, nor board, nor house, nor Church; no creature, nor meate, nor drink, nor friend, nor wife, nor child, will afford any comfort: How many have found a weight beyond the weight of mountains, lying upon their soules, and wish, that they had rather been famished or starved, or burned, or strangled long before, and catch and call for death, for hell, leap out of the fire into the flame. And if this be the arraignment of God's anger in this life, what will be the terrible execution hereafter.

You may have this proved by examples; God was angry at the Angells, and they fell down into the lowest pit; he was angry at *Adam*, and he was throwne out of Paradise; he was angry at the old World, and they were drowned in the Flood; angry at *Sodome* and *Gomorrhah*, and they were burned with fire and brimstone; angry at *Pharaoh*, and he was buried in the waves; angry at *Dathan* and *Abiram*, and they were swallowed quick to hell; he was angry at *Senacherib*, and the Angell slew a hundred fourscore and five thousand of his Army in, one night; he was
angry

angry at the Jewes, and rased their C^{ie} to the ground, and scattered them as vagabonds over the face of the whole earth; angry at all reprobates, and will cast them out of his presence for ever. Thus you see we range over the Scriptures, yet not out of the narrow bounds of the Text, as lines from the circumference meet in one centre, and spoaks of a wheel in one axeltree, poynts all at Gods anger; for, what Man, what Angell can *stand in his sight, when once he is angry?*

All the reason we will give of this Doctrine, shall be the infinite disproportion betwixt God and Man; when there is not a creature to a creature, weakness to weaknesse; but a finite must encounter with an infinite power, weaknesse must fight with strength, man with God, how can there be any standing? First, of Gods power. Secondly, of mans weaknesse. He that made all things of nothing, can, if he please, return all things to nothing; the Heavens will passe away at his anger as a smoak, the Hills melt, the Earth tremble, the raging Sea is dried up, and all creatures couch before him like Lambs. Thus God can do without means what he pleases, and when he pleases, command what means to be rods of his wrath he will, he can send upon their bodies, consumptions, feavours, extream burnings, botch of *Egypt*, scab, itch, and pestilence; make the Heaven over our heads like brasfe, the Earth like iron, rain down powder and dust, smite the corn with mildew and blasting, send famine and sword, strike our foules with blindnesse, madnesse, and astonishment of heart. Now what is man that he should stand against all these? a flower that's cut down, a shadow that continues not, a cloud that's consumed, a dream that vanishes, a shepheard's tent

rent that is removed, a smoak that is scattered with the Sun-beams, and at the best, but the untimely fruit of a woman, that afore we be in life, we are in the midst of death. Thus the Reasons, the Uses follow. First, of Information.

Ob. The Angell of the Lord met *Moses* in the way, and would have slain him, yet he escaped. The Angell met *Balaam* in the way when he was angry, yet he lived.

Ans. I answer, the Lord dealt with them, as a Nurse that holds the finger of a child to the fire, not that the fire may burn it, but that it may learn to dread the fire: God seemed to be angry with them, not that he might overthrow them, but that they might learn to flie ἀπὸ τῆς μελλέουσ ὀργῆς, *from the wrath to come.*

Ob. Secondly, the wicked, upon whom God threatens to poure down all the plagues written in the Law, stand highest in view, and strongest upon their guard.

Ans. I answer, if they stand the highest, it's but as Prisoners at the Bar, hold up their hand, that all may see their arraignment: If strongest upon their guard, but like Malefactours nailed to the Pillory, that they cannot move.

Ob. But the damned spirits and reprobates in Hell, endure the anger of God, not for a day, but for ever.

Ans. I answer, they endure it so, as they are still fainting; live so, as they are still dying; stand so, as they are everlastingly falling; like wheelles, are carried about in a circle of Gods vengeance, as one wave of his wrath bears them down, another raises them up again. God could with one blast of his fury consume them to nothing, but he deales with them,

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as the Turks with their Gally-slaves, adjudges them to perpetuall slavery.

The second Use may let us see, that no strength, no riches, no wisdom, no nation, no army, no city, can continue long, when once they have angered God; If strength, then *Goliath*, *Sehon*, *Og* the King of *Bashan*, might have boasted; if riches, the rich *Glutton*, and the Fool in the Gospel, might have sung on their Requiems; if wisdom, *Solomon* had been secure; if Kingdoms, the Jewes, and the three Monarchies had still flourished; if Armies, *Senacherib's* had not been defeated; if Cities, *Jerusalem*, *Tyre*, *Sidon*, and *Niniveh* had still stood. This is it that made *Solomon* say, *Prov. 21. 30. There is no wisdom, no understanding, no counsell against the Lord.* This made *Jeremie* say, *Jer. 9. 23. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches.* This made *David* say, *Psal. 2. 12. If his wrath is kindled, tantillum, but a little; quantillum, how little,* O blessed Saint? that, he knows not: But after a long extasie or trance, breaks off his *Aposiopesis* with this *Epiphonema*, *Blessed are all they that put their trust in him.*

We may learn also from hence, that all earthly comforts are but crosses, all worldly blessings are but cursings, when Gods anger once begins to flame. God was angry at *Eli*, and his own children burst his heart; angry at *David*, and his beloved *Absolom* conspires against him; angry at *Senacherib*, and his own sons imbrue their hands in his blood; he was angry at *Solomon*, and his wisdom was but vexation of spirit; all his riches and honour, but vanity of vanities; his Wives, Children, Horses, Chariots, and all his worldly pleasures, like buckets of Oyle thrown into the

the flame, increases the burning; he was angry at *Judas*, and all things work together for his sorrow; that he had been Christs Disciple wounds him, that he had preached the Gospell wounds him, that he had wrought miracles wounds and galls his soul. Thirdly, observe, that all other wounds they are but ripples, all other flames they are but sparkles, in comparifon of Gods anger; diseases of the body, Gout, Stone, Strangury, bloody Flux may be cured; Plague, Peltillence, Dearth, Famine, may be abated: Punishments of the body, Rods, Swords, Racks, Wheelles, Flames, Strapadoes, may be endured: In ones Estate, poverty, nakednesse, imprisonment: In ones name, slanders, reproaches, defamations, false witnesses: In the Common-wealth, captivity, overthrow, utter desolation, in some sense, may be undergone: But, before Gods anger, who can stand? This breaks the leggs, looses the joynts, consumes the marrow, burns up the spirits, dries the moysture, wounds the heart, deads the soul, and murders the conscience. In this Epilepsie, all parts fail at once, till God be pacified; in that Apoplexie they lie for ever, whom God in his anger leaves.

The third Use may serve, to reprove three sorts of men: First, those blasphemous *Rabheca's*, whose words, works, lives, shew, they defie Gods anger, like the *Cyclopes* in *Homer*, that despised *Jove's* thunderbolts; like *Darius*, that writ a Letter of defiance to the River *Xanthus*, for drowning his Horse; like the *Cicilians*, that made war against the mountain *Aetna*, for spoiling their corn fields, but were buried under the sands thereof, and flakes of fire; this is the lot of all that anger God. But some *Machiavel* or State-politician will say, we have Riches, Artillery,
strong

strong Towers to defend us. So had *Jerusalem*, but when she had anger'd God, she could not stand. But our enemies are weak. O consider, he can without means of man overthrow, as he did *Pharaoh* in the red Sea, *Jericho* with the sound of Rams horns; with weak means, as a thousand with *Samson's* jaw-bone, *Goliath* with *David's* sling. But the rich cormorant will say, What need we fear plague, famine, hunger? we keep alone from all company, our tables are full of dainties, our granaries are full of corn, and money we have enough to supply. Consider, He that could slay so many of *David's*, of *Senacherib's* Army in one night, can send the pestilence in thy meat, in thy drink, in every blast of aire thou drawes: He that took away holy *Iob's* substance in one day, may justly confound thee in a moment; that if thou like a flie flutter against this flame, thou will be forced one day to cry out, as did *Julian* the Apostat, when he was wounded with an arrow from heaven, *ὡς ἡνίκα καὶ γὰρ ἔλαυνε, Τὸν ἡσὶς κτήνη, Ὁ Ἰησοῦς τῆς Γαλιλαίας.* Thou hast conquered, O *Iesus* of *Galilee*.

Secondly, this reproves those, that when God is angry, adde flame to flame, firebrand to firebrand. Does God threaten scarcity and want, then be sure at this time drunkenness and gluttony will most abound. Does God smite with diseases of the body, as pestilence, burning Feavours, &c? then lasciviousness, wantonness, uncleanness of the flesh, whoredome, adultery, and the like. Does he shut up any in their houses, with the seales of his judgments? then there will be the most stealing, even out of infected houses; when his judgments will not come to them, they will find them out. Is not this to stand in defiance against Gods anger?

Thirdly, this reproves those, that murmur against
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God, for sending his rod of anger to correct us, when our sins have deserved the sword to kill us. If he should send the enemy amongst us, and you should see your daughters ravished, your sons butchered before your eyes, would not this be bitter? If we should see our Townes and Cities on fire, our streets running with blood, all in a skirnage and uproar at once, would not this be bitter? Should your children fall in the streets for bread, die for thirst, they ready to eat you up, you ready to chop them for the pot, would not this be bitter? All this we have deserved, all this Gods anger threatens, all this we shall have, unlesse we repent. O let's now prevent this, that we may never see nor feel it. The Word of God is against us, the decree is come out, most of those sins that have brought captivity, sword, famine, upon other Nations, are amongst us; we see the Lord hath begun already, and our Brethren have begun to us in this bitter cup. O the bitter lamentations of *Germany*, Fathers, Mothers, weeping for their Sons that be not. O *England, England*, look to it, that we drink not of the dregs. O that you would fast and mourn in publick; O that you would each in private, pray earnestly, and say, O Lord, spare our Nation, our houses, our sons and daughters; spare them from the sword, from famine, from pestilence, from misery. and who knowes, but the Lord may yet have mercy, turn away his anger, that we may not fall, but stand in his sight for ever.

Δόξα μόνῳ τῷ Θεῷ.



A
SERMON,

Preached, when the *Church* seemed in part to be Eclipsed, and some eminent *Members* thereof to be Clouded.

The Text, *Act. 14. 22.*

And that we must through much affliction enter into the Kingdome of God.



THE subject is Christian sorrow, the burden of *Paul* and *Barnabas* their first Sermon preached at *Antioch*, where men were first called Christians; a burden but like Christs, leight; *affliction*, fit for *Paul* to begin; *the kingdome of God*, a theam of comfort more suitable for *Barnabas* to end. The substance of the Law was, *do, and live*; but of the Gospell, *suffer, and believe*. Faith and affliction are linked together, for so saies the Text, that they confirmed the soules of

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the Disciples, and exhorted them to continue in faith, and that we must through much affliction enter into the kingdom of God.

The Proposition entire is not pure, but modall, consisting (as all of that kind) of two parts: First, the *modus*, or manner of it, *oportet, we must*. Secondly, the *dictum*, or matter of it, *through much affliction enter into the kingdom of God*. This life is a Race, Heaven is the Goal, this Text the common Stadium, wherein observe these severalls: First, the *terminum a quo*, whence our afflictions begins, and that is here implied, from the wombe, *nascimur afflicti*. Secondly, the *mobile*, or parties who, *quās, we Christians*. Thirdly, the *motum*, or passage, *εἰσελθεῖν, enter through*. Fourthly, the *medium*, or way through which, *διὰ πολλῶν θλίψεων, through much affliction*. Fifthly, the *terminum ad quem*, the end of this race, *εἰς τὴν βασιλείαν τοῦ Θεοῦ, to the kingdom of God*. Thus divided, it admits of a two-fold handling: First, generall, in regard of the *modus* or manner of it. Secondly, speciall, in regard of the *dictum* or matter of it, where (as in a Sorites, so many Propositions, so many implied Syllogismes; so here) are so many parts, so many propositions. We'l content our selves at the present with the generall, where the Propositions are two: The first is necessary, and armed with an *oportet*, that we must suffer affliction, before we can enter upon heaven. This is somewhat sharp and harsh. The next sweetens and sugars it; That through these afflictions and waters of *Marah*, we shall at the length come to Heaven. We'l begin and end like a Comedie; and so of them in order. Afflictions must be suffered.

The Crosse of Christ must be born, before a Crown of glory be won; we must through the Wildernesse and

and *Jordan*, before we come at *Canaan*; go through the Wine-presse, before we drink of the Grape in the Kingdome of Heaven. Some have, and some still must go through a purgatory of rods, swords, racks, wheelles, flames, strapadoes, (in this life) before they be carryed in a charriot of triumph into glory. We may prosecute this Argument, launching in blood of Martyrs to the knees, whole clouds of tears of afflicted Prophets, Apostles, Saints, who are now noble, and thrice renowned in Heaven, who had no other Armes upon the earth, but the Crosse; no Coat but Sable; no Badge, but the marks of Christ; no Crest, but Confidence; no Supporters, but Patience; no Field, but *Aceldama*, a field of blood. This is the Watchword our Saviour gives his Souldiers, and the Motto in his Banner, *Matth. 16. 24. If any man wil follow me, let him forsake himself, and take up his crosse, and follow me.* Saint Paul saies to *Timothy*, *All that will live godly in Christ Iesus, must suffer persecution.* We are Christians, and our lives begins, *baptismate fluminis*, consecrated in the waters of affliction; goes on *baptismate flaminis*, confirmed in the fire of affliction; and oftentimes ends *baptismate sanguinis*, waft on Rivers of blood, covers our Hearse with a scarlet die towards Heaven, and that for these causes.

First, thereby God proves us, whether we be constant and true, and manifests to others our sincerity; they are a touchstone of tryall, to examine, whether we be pure or reprobate gold. The Eagle tries her young ones, whether they be bastards, by making them look at the Sun; so God tries us by the heat of tribulation. As *Gideon's* Souldiers were proved at the water, so we at the waters of affliction. Faith, that before was but fained, will then vanish into smoak, like

Sodom's apples, gilded hypocrisie into vapours: but true Faith set upon the file, will be more resplendent, Hope more certain, Zeal more blazing, Charity more perfect.

Secondly, afflictions are a means to wean us from the world, and win us unto God, as *Mirrhe* and *Aloes*, to lay on the paps of worldly pleasures, to make us flee to Christ, a *Pharaoh* to pursue us out of *Egypt* unto *Canaan*: they are a rod of God, to turn our Rivers of delight (when we are bewitched with them) into blood; they are a worm, to make our Manna stink, when we lust after it: This brought the prodigall Son to his Father, the Israelites from Captivity, the diseased unto Christ. Is the Arke taken, and the glory of *Israel* departed, then the House of *Ely* will begin to think upon God. Is *David* banished unto *Gath*? then happy are they that are but dore-keepers in the house of God, or the sparrows that may build their nests there. Is *Israel* led into captivity? then will the daughters of *Jerusalem* hang up their Harps upon the willowes, when they remember thee, O *Sion*. Is any afflicted? then surely they will pray.

Thirdly, afflictions are medicinall restoratives, by which sinners may be awaked to recover their health by repentance; they are the launcing knife in the Phlebotomie of the soul, to wound us, that neither the Plethora, or ranknesse of blood, honour, riches, preferment, pleasure, choak and stifle the spirit; nor the Cacochymia or pestilent humours of sin, as covetousnesse, pride, intemperance, bring us into the Hestick feavour, or incurable disease of hardnesse of heart, rebellion, or sin against the holy Ghost. They are a rod to scourge us in a Lethargy: As Physicians

in a Lethargy use to burn the hair of the patient, and smoak it into his nostrills; so afflictions burn vanities and darling pleasures, which are but as excrements, and casts them as dung into our nostrills: They are preparative potions to repentance, pills of contrition, purgations of naturall corruptions, vomits of sin, tents to search our wounds, scarifications to draw out ill humours. And though no afflictions be pleasant for the present, yet afterwards they are cordials of comfort, restauratives of grace. Thus God taught *Miriam* by leprosy, to leave her murmuring; he awakened *Jonah* out of sleep, by casting him into the Sea; he cured *Zacharie* of his infidelity, by striking him with dumbnesse; delivered *Saul* from his evill course by blindnesse; *David* from pride, by the plague; cured him of adultery, by killing the child. Blessed is the man whom the Lord thus correcteth.

Fourthly, as afflictions are restauratives for maladies by-past, so they are preservatives and antidotes to prevent the evill to come. As a man, whose blood is consumed in a lingring feavour, is not so apt to take the pestilence, so neither a man afflicted, to be puffed up with pride, or burn with lust, he need not fear the swelling of that Carbuncle. They are salt to hinder us from putrefaction, a stormie winde to save our standing pools from corruption, a fiery Cherubim, to keep us out of the forbidden paradise of sin: As the golden hair was to *Nisus*, a safeguard from his enemies, so the crosse of affliction armes from the flesh, the world, and the devill. As is said in the Fable of *Achilles*, so far as he was dipped in the water, so far he was unpiercible by any weapon; so far as we are plunged in the waters of *Marah*, our spirituall ene-

mies have lesse power over us. God sent an Angell of Satan to buffet *Paul*, not so much for any evill he had done, as to prevent sin for the time to come, lest through the abundance of revelations, he should be exalted above measure. If God inflict upon us *malum pena*, the evill of punishment, it is to prevent *malum culpa*, the evill of sin.

Fiftly, by afflictions we are prepared and polished for Heaven, that as the one scale of tribulation presses us down, the other of grace may mount us up. Our Oyle of grace is a quintessence, that must be extracted by fire, our cordiall waters of comfort by distillation, our Grapes squeezed in the Wine-press of sorrow, our Wheat flayled in the threshing-floor of tribulation, our Flowre grinded between the millstones of pressure: We are Gold that must be purified seven times in the Furnace, before we be carried into the Sanctuary; Trees that must be pruned, before they bring forth any fruit; living Stones, that must be polished and hammered, before they be brought into the heavenly *Ierusalem*: So that to a Christian, all his whole life is as it were a threshing, dearh is the fan to winnow the pure wheat from the chaffe, that we may be gathered into the heavenly Granary, where no unclean thing shall enter.

Well then, if every Christian must feel the sting of these fiery Serpents, before he come at *Canaan*, learn we to make account of them, not murmur, mutter, wonder at them. In this vale of tears, we must look to be fed with the bread of affliction, to drink the bitter water, gall, wormwood, and eat the soure grape of sorrow. Shall the heavens mourn, the clouds shed their tears, the earth tremble, the fruits be blasted, the sea rage, the creatures groan for our sins,
and

and we not sympathize with them? Shall the Prophets and Apostles go through the fire, the Martyrs have their robes dyed in scarlet, our Saviour sweat water and blood, conflict with hell, Satan, death, and we go to heaven in a bed of roses, tread on carpets, ride still in triumph upon the wings of pleasure? True it is, in former times, we enjoyed *Halcyon* daies of peace, sitting under our own Vines and Fig-trees, singing the song of *Sion*, and tuning our own harps in a melodious harmony, having no Townes but *Salems*, no men but friends; if we had gone into the fields, we should have seen no spears but standing corn, have heard no drums but tabrets, no out-cries, but harvest-homes, had no years but of Jubilee, no daies but of rejoycing. But now of a long continuance, (by reason of our unthankfulnesse) all places have become *Aceldamaes*, houses of blood, fields of blood, ditches of blood, towns of blood, Churches of blood, in this land, that was once *Insula pacis*, an Island of peace. Lord water our eyes with tears of godly sorrow, like *Gideon's* fleece, while others are drie, that we may be drie, & saved from those waters of afflictions, wherein others are drowned; beget in us fruits of contrition worthy of repentance, and then repent, that thou hast sent this spirit of division, and destroying Angell amongst us.

Secondly, this necessity of afflictions, may comfort Gods children in all troubles, on this consideration, that afflictions are sent of God, consecrated by his Son Jesus Christ, suffered of all Saints that are now triumphant in Heaven; that he that sowes in tears, shall reap in joy; that he that wears a Crown of thorns with Christ here, shall wear a Crown of glory with him in heaven hereafter: Seriously meditating in our hearts, that God afflicts us not in fury, but in mercy,
and

and that for these ends : 1. That he may draw us from the Love of the world. 2. That he may cure our spirituall sicknesses. 3. That he may preserve us from fearfull falling into damnable sins. 4. That he may deliver us from the wrath to come, and the torments of hell. 5. To try and examine the sincerity of our faith. 6. To make us run unto God, the fountain of living waters. 7. That God might shew his outstretched arme in delivering us. 8. That they may be sanctified to the increase of our glory. Now our afflictions are of two sorts, either internall in soul, or externall; these, either in our names, or in our goods, or in our persons; here we have comfort against all: Is any in prison? look upon the Irons entering into *Joseph's* soul, and yet delivered. Is any in banishment? look upon *David*, restored from thence to a Kingdom. Is any hungred, starved, naked, full of soars? look upon *Lazarus* in *Abraham's* bosome. Is any afflicted with losse of goods, health, children? look upon *Job's* triumph after misery. Does any suffer for conscience sake? look upon the crowned Martyrs in heaven. Is any a man of sorrowes? look upon Christ, before whose Throne, Angels, Saints, and Cherubims, throw down their Crownes and Palms of glory.

Thirdly, the necessity of afflictions may teach us, not basely to fear them, but rather fear sin, that laies us naked to Gods fierce indignation, and the malice of our enemies; fear indiscretion, that creates unto us many needlesse troubles; fear superstition and ignorance, for that makes a man mistake his cause; fear singularity and presumption, so as to rest upon our own sufficiency. These are worse then affliction, as much as the sin is worse then the punishment.

Fourth-

Fourthly, the necessity of them, may make us lift up our eyes at Him, that rules the wheel of providence. No affliction springs out of the dust, but comes from God; he hath tempered the cup, and said, Drink this; Christ could not escape it, though he besought it thrice with tears, and then shall we? Our sins deserved afflictions to the full, God turned them to our good. *Moses* at the first called the Rod his, but when he had wrought miracles with it, it was God's: The rod of affliction is Gods, let us therefore kisse it; *Thy rod and thy staffe* (saith *David*) *hath comforted me*. Swine feed upon Acorns, and look not up at the Tree; Doggs snarl at the stone, and mind not the hand that threw it: But *David* minded *Shimei* not so much that cursed him, as God that sent that shame upon him. A Christian that makes this right use of afflictions, is the worlds wonder, with the bush, in which *Jehovah* appeared to *Moses*, he burns, and yet consumes not. *Hananiah* the false Prophet broke off the timber yoke from *Jeremie's* neck, but had one of iron put upon his own. He that burnes God's Rod, shall be beatt with Scorpions.

Fifthly, if this life be a passage through the wilderness of afflictions, then here we are not perfect as we would be. The word is, ἐσελεύσῃ, *passé through afflictions*; Every passage is a motion, every motion (as the Philosopher said) is ἐντελέχεια, an imperfect act, moving for an end, running for a goal; this end, this goal, is the Kingdom of God; for, *We must through much affliction enter into the Kingdom of God*.

So the second Proposition offers it selfe, That through these afflictions, or waters of *Marah*, we shall at length come to heaven. This is somewhat sweeter, and sugars the former, therefore I beseech you

you observe it. For a storm here, we shall have a calm; for Christ's crosse, an eternall Crown; our nights of mourning shall be turned into Halcyon daies; for months of affliction, we shall have years of jubilee; for a rod of correction, we shall have a palme of victory; our mournfull Elegies of lamentation, shall be turned into Hallelujah's of consolation. With this, *Athanasius* comforted the Saints under *Julian's* persecution, that affliction was but *nubecula cito transitura*, a storm that would quickly end in a sunshine or calm: So did our Saviour his disciples, *Matth. 5. 10. Blessed are they that suffer persecution for righteousness sake, for theirs is the Kingdom of heaven*: Nay, as if they were already in the suburbs of glory, *v. 12. Rejoyce and be exceeding glad, for great is your reward in heaven*. Take up the perspective glasse of Faith, and look towards Heaven, and there you shall see the noble Army of Martyrs, Prophets, Apostles, Evangelists, set down with *Abraham, Isaac,* and *Jacob* in the Kingdome of God; yet, if you look at their journall towards heaven, you may trace them by their blood. These afflictions are sometimes called *παθήματα*, passions, but such passions as are *μαθήματα*, lessons of no lesse than Christ and his kingdome. Here they are called *σφιγμεις*, of straitnesse, elsewhere *στενοχωρεται*, of narrownesse; *Matth. 7. 14. στενή ἡ πύλη, strait is the gate, τεθλιμμένη ἡ ὁδός, narrow is the way*: But it is *ἡ ἀπαγωγὴ εἰς τὴν ζωὴν, leading unto life*, into a heavenly *Canaan*, that flowes with milk and hony. Hony in the Bee is not without the sting, neither the Kingdome of God without affliction; *2 Cor. 4. 17. we have an unparallel'd parallelism of these two, This light affliction which is but for a moment, worketh for us a far more exceeding great,*
and

and eternall weight of glory. Here they are both cast into the scales, and their weights duely poysed, where first consider the difference between the subjects, or things weighed, *πλῆξ*, *worldly affliction* is cast into the one scale, and *δόξα*, *heavenly glory*, into the other. Secondly, their quantities, and that either *durationis*, of continuance, affliction is *παροῦσιν*, momentary, for a day; glory is *αἰώνιον*, everlasting, for ever, or *molis*, of weight; affliction is *εὐλαφὲς*, light, easie, supportable; but glory is *καθ' ὑπερβολὴν εἰς ὑπερβολὴν ἐσθλός*, heavie, weighty, beyond all possible Epithire, superlatively great; a phrase, able to challenge all the profane Writers in the world, neither *Sophocles* his high buskin, nor *Demosthenes* his lofty strain, is able to come neer it. Lastly, it's amplified by the act, *κατεργάζεται*, it *works forth*, which is as it were the Trutina or pin to turn the beam of the scales, where affliction hath no more proportion to glory, than the drop of a bucket to the whole Ocean, or the dust of the ballance hath to a mountain.

This then may serve for a ground of comfort to every soul, distressed with the tedious bitterness of this life; for short sorrow here, we shall have eternall joy; for a little hunger, an eternall banquet; for light sickness and affliction, everlasting health and salvation; for a little imprisonment, endlesse liberty; for disgrace, glory: In stead of the wicked to oppress and afflict them, they shall have the Angels and Saints to comfort and solace them; in stead of Satan to torment and tempt them, they shall have Christ Jesus to ravish and affect them. Joseph's prison shall be turned into a palace, *Daniel's* Lion's den, into the presence of the Lion of the Tribe of *Judah*; the three Children's hot fiery furnace, into the new *Jerusalem*
of

of pure gold; *David's Gath*, into the Tabernacle of the living God.

Obj. But shall every affliction bring the patient to the Kingdome of God? shall the frenzie of *Cain*, terror of *Iudas*, horour of *Achitophel*, trembling of *Felix*, be turned into triumph?

Ans. No, afflictions to the wicked are like often bairing to some beasts, which grow mad at the stake, and makes them worse, specially if the cause be bad. It was a golden saying of St. *Austin*, and I hope we are all of his minde, *Non ex passione certa iustitia*, It's not suffering, that makes a cause righteous; *sed ex iustitia gloriosa passio*, but its righteousness that makes sufferings glorious. It was well observed by Saint *Cyprian*, that the first Martyrs that suffered for Christ, were Innocents; and as well said, *Non supplicium, sed causa facit Martyrem*, Not the punishment, but the cause maketh the Martyr.

Who suffered more then the *Cicumcelliones*, those Donatists, in this Father's time, and yet no Crown. How many are there, who when they are punished for their misdemeanours, do lift up a hideous noise like Swine, and cry out, They are persecuted? *Huius farina*, of this leaven are our Ranters, Quakers, Levellers; their language you know is persecution altogether, and when they suffer for their opinions, or rather disordered practises, they are persecuted they say for their consciences; as if every conceit were conscience, every groundlesse opinion religion. We must not measure the cause by the sufferings, but the sufferings by the cause; for, unlesse a mans cause be good, his conscience good, and his carriage in some measure good too, his sufferings will amount to no more, then a condigne punishment, unlesse the
end

end crown all ; which makes St. *Cyprian* and St. *Jerome* say, That the Thiefe's suffering on the Crosse, was turned to Martyrdom.

What if then in a good cause, thus circumstanc'd, our afflictions (as in the Text) be πολλοί, many, no single appellation, but a compound of all cruelty, *πονηρίας*, like the possessed that lived amongst the Graves, her name is Legion, ὅτι πολλοί, because they are many ; her Pavilion hung about with trophies of death, fetters and whips, racks and strapadoes, halters and swords, stakes and fire. What if one affliction still treads on the heel of another, and where the old went off, new scenes of miseries have taken up their cues ? here is ἡ βασιλεία, a Kingdome that will recompense all.

It pitties me when I read what those Romans, *Cocles*, *Murii*, *Curtii*, *Decii*; what those *Gracians*, the people of *Marathonia*, *Salamina*, *Platea*, and *Thermopola* endured, to get them a fading name upon earth, that we Christians should not do as much, or more, for this τῇ βασιλείᾳ τοῦ Θεοῦ, Kingdome of God ; a Kingdome, in regard of the dignity of it ; of God, in regard of the author and giver of it ; one Kingdom, but the estates are two, one Militant, another Triumphant, of Grace, of Glory ; one in substance, varying in degrees, but not an earthly, not a fading Kingdome, but τοῦ Θεοῦ, of God.

Herod was a King, so was *Ahab* ; *Jezabel* was daughter, wife, mother, sister, to Kings, and yet still afflicted: *Alexander* wept, when he had all the Crowns and Scepters in the world, (piled as it were at his gates) that there were no more to be subdued. *Godfrey* of *Bollene* refused to be crowned at *Jerusalem* with a Crown of Gold, where our Saviour was crowned with

with Thorns. 'Tis only this Kingdome of God, that can wipe all tears from our eyes. Go then a pilgrimage to this holy Land, Heaven is feisable, and more easie to be attained then an earthly Kingdom; here we cannot all be Kings, there are not Kingdoms enough; but lo, in Heaven, there is none under the degree of a King: And in this Kingdome, *Revel. 21.* the Metropolis or chiefe City is of pure gold, the walls of Jasper, having twelve foundations of twelve pretious stones, twelve gates made of twelve pearles, every gate of severall pearl. The streets of the city paved with gold, interlaid with pearls and diamonds. The light of this city is the splendour of Christ himselfe in the midst thereof, from whose throne issues a river of water as clear as cry-stall, to refresh the city; and on both sides of the banks there growes a tree of life, bearing continually twelve kinde of fruit. Into this city no darknesse, nor any unclean thing shall enter. Now, afflicted soul, tell me, thou that wouldst upon earth have wondered with the Queen of Sheba, at Solomon in his royalty; at the Grand Sultan going to his Seraglio; at the Pope in his Procession; tell me how thou wilt wonder and glory, to see that wonderfull glory, that neither eye hath seen, ear hath heard, nor hath entered into the heart of man. Which glory, God of his mercy bring us all unto.

Δόξα μόνῳ τῷ Θεῷ.



A
SERMON,

Preached the fourth day of *June*,
1656. at the Funerall Obsequies
of *James Parry*, Gent.

The Text, 1 *Sam.* 3. 18.

And Samuel told him every whit, and hid nothing from him; and he said, It is the Lord, let him do what seemeth him good.



Ere we have a divine Oracle, sent, not from *Daphne* or *Delphos*, but from the Tabernacle of God at *Shilo*, wherein two things specially remarkable are couchant; First, *Samuel's* Revelation, *And Samuel told him every whit, and hid nothing from him.* Secondly, *Eli's* Acceptation, *And he said, It is the Lord, let him do what seemeth him good.* It is the Lord, there is his humble confession. Let him do what seemeth him good, there is his patient submission.

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In the former branch is considerable, first, the Persons, which are two, the one young *Samuel* revealing, who by this occasion received *primam tonsuram*, his first unction to prophecy; the other is old *Eli*, who like *Sexagenarius de ponte*, as his bodily, so his spirituall eyes grew dim; for, 1 *Sam.* 3. 1. *The word of the Lord was pretious in those daies, there was no open vision.* Secondly, we have the thing revealed, which is either the sin, or the punishment of sin; sin, either the father *Eli*'s, for not correcting and chastising his sons; or the sin of his sons, *Hophni* and *Phinehas*, who being Priests of the Lord, 1 *Sam.* 2. 12. were sons of *Beliall*, knew not the Lord; by their rapine made men abhor the daily sacrifice. 17. lay with the women that assembled at the dore of the Tabernacle of the Congregation, 22. The punishment of sin either threatned first by a man of God, not otherwise named, 1 *Sam.* 2. 27. secondly, by *Samuel* himselfe, that the Lord would cut off the whole family of *Eli* from the priesthood, and that the iniquity of his house should not be purged with sacrifice nor offering for ever, 1 *Sam.* 3. 14. Or executed in the fourth Chapter, for thirty thousand of the Israelites were put to the sword, the whole Camp scattered, *Hophni* and *Phinehas* the Priests slain, the Ark of God taken captive by the *Philistims*: the Wife of *Phinehas* hearing of it, fell into the pangs of childbirth, and was delivered of a Son, calling his name *Ichabod*, the glory is departed from Israel, and so expired; and at the relation of the messenger, *Eli* being ninety eight years old, fell back from his chair, and brake his neck. Thus the whole Family was dysastered, *raro antecedentem scelestum deseruit pede pœna claudo. Seneca.* Punishment and shame like a blood-hound, alwaies pursues sin at the heeles; the Ark was taken, the Army

my routed, the Priests slain, *Phinehas* his Wife perished in the after-pangs, *Eli* brake his neck. Hence observe, that sin is the deserving cause, procuring the ruine and calamity of Church and State, Cities and Families.

Sin it is, that infects our purest aire, that damps our richest mines, that poysons our sweetest dainties, that laies thornes in our softest beds of down, that undermines Palaces, pulls down Crowns, shakes Thrones, and ruins Kingdomes; that sets all mortall Wights at opposition, heat against cold, cold against heat, winter and summer, light and darknesse, moysture and drought, in arms one against another. That the whole world is become a boyling furnace of contradictions, where man is the mettall, the body is the drosse, which must first be burned by the refining fire of death, before the soul can become pure gold, fit for the heavenly Sanctuary. For the proof of this, hear *Jeremie's* lamentation, *Lam. 3. 39: Wherefore is the living man sorrowfull?* Heaven and earth answers his Interrogatory, with a soul's sad Eccho, *Man suffereth for his sins.* Come on further; and see all Creatures, Angells, Men, Beasts, Plants, Elements, Heavens, in sorrowes discord, sighing out the sad Epitaphium of mans mortality, 42. *We have sinned and rebelled, therefore thou hast not spared, thou hast covered us with wrath, and persecuted us, thou hast slain, and not spared. Rom. 6. 23: The wages of sin is death.* As tooth for tooth, eye for eye, hand for hand; one talent for another; so death is a deserved reward for sin, death first seizing upon the body while we live, by the canker of corruption and mortality, bringing at the length death of the body by dissolution; and all this hatched and brooded under the Coa-

trice sin. Come on, and travail with St. Paul to Corinth, 1 Cor. 11. 3. *For this cause* (saies he) *many are weak amongst you, and sick, and many sleep.* For this cause, that is, for the poyson of sin, the canker of corruption in generall; for spilling of our Saviour's blood, piercing his side, nailing his feet, unworthy receiving of the holy Sacrament in particular. *Are sick*, that is, feavours boyle you, consumptions waste you, plague and pestilence devour you. *And many sleep*, sleep in an everlasting Lethargy and apoplexie of death, never to be awaked before the last doom. *Many*, that Biers are become restlesse Peripareticks, the Spade and Mattock tyred, the Sextons still digging, the Graves still gaping, passing-Bells without any stop or period, confounding the language one of another, the Church-yards more peopled then the Theaters; *Mista senum, ac juvenum densantur funera*, no sex, nor age, nor, young, nor old, are spared, but are made a subject for death to read mortalitie's lecture upon. This made David complain, that his bones waxed old, and that his moysture was turned into the drought of summer, Psal. 32. made him howle and cry, that his daies were consumed like smoak, his bones were burned as hearth, withered like grasse; he was become like a Pelican in the wildernesse, or a sparrow on the house top, Ps. 102. This made Job complain, that his griefe was heavier then the sand of the sea, that the arrowes of the Almighty were within him, that the poyson had drunk up his spirit, the terrours of God had set themselves in array against him, Job 6. This makes all Mankinde rot as a Pomgranate, shiver as a Potsherd, splinter as a Verice Glasse, corrupt as a standing Pool, and vanish into ashes like Sodom's Apples.

And the reason of all this, is, because the justice
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of God requires it; sin is daily in the view of his all-piercing eye, sends up cries aloud into his holy ear, piercing through the clouds for revenge, importuning his vindicative hand, to whet his glittering sword, to feather his arrowes, to make sharp the point of his spear, to wash his footsteps in blood: And then shall not he, that hath called his footstool the Earth, and his throne the Heavens to witnesse, and hath sworn by himselfe the greatest, that sin shall not passe without revenge, shall not he be just? Besides this, consider all Creatures, as daily Oratours, that miserably complaining, put up their petitions to him. The higher House the suburbs of Heaven, sits drooping, the Sun is turned into blood, and eclipsed, the Stars unsnuffed burn dim within the socket of their sphears, their naturall force abated, their influence impaired, all waxes old as does a garment, and saies, that sin is the cause. The aire is stifled with the poysoned breath of meteors, and instead of comforting the inhabitants of the earth, is become a stage of prodigies and terrours, flying Dragons amaze, blazing Stars as Beacons of astonishment affright, Thunder with her loud Canon-shot makes roaring, the impetuous fury of the Bolts brings death; the Clouds, in time of need are barren, in time of harvest intoxicate the earth with deluges; no dew sometimes but mildew, no light but lightning, no blast nor gale of winde but blasting, and saies, that sin is the cause. The sea roules, the windes blow unmercifully, the waves rage impetuously, all things are troubled unnaturally, which makes the Leviathans roar, and the fishes die, and saies, that sin is the cause. The earth quakes and trembles like a recoyling Canon, and mourns as with a sympathie, while the heavens

weep, the flowers droop, and closes up their heads within the lap of their mother earth; the grasse withers, the corn is blasted, the fruits are thunderstroke, and in stead of pagles, daizes, and roses of paradise, bryars, brambles, nettles, thistles, spring out of her wombe, and saies, that sin is the cause. All Nations, all States, all Kingdomes, are troubled, and saies, that sin is the cause. The Pagans against Turks, Turks against Christendom, one Province against another, as whirlwindes in a strait, move rumults. Victorious *Sweden* hath long sit in Sable, as a Matron mourning under the Myrtle trees, deploring the dismall fate of her deceased Worthy, which occasion'd so many alterations in government since, and fluctuations in State, and saies, that sin is the cause. *Poland* lies sick, licking the scars of her lately received wounds, and saies, that sin is the cause. *Denmark* bewailes her ill success abroad, and feeles the smart of her losses, and intestine jarrs at home, and saies, that sin is the cause. Whole *Italy* is distracted with convulsions, and the State of *Venice* can scarce finde a pillow to sleep securely upon, and saies, that sin is the cause. *France*, before she could recover her bloodshed at the great Massacre, hath begun to bleed afresh with civill jarrs, and saies, that sin is the cause. Whole *Germany* hath been for many years in a combustion, burning of Cities is no greater wonder, then the sparkling of a Smith's forge; slaying of men of as small account, as of sheep in a slaughter-house; to die in Troops as familiar, as to live in Trenches; such overflowing of blood, that Rivers were dyed with the crimson tincture; old grey heads mourning, young infants crying, women like *Leah* blear-eyed, with weeping, like *Rachel*, lamenting the death of
their

their children, and cannot be comforted, because they are not; and all conclude, that sin is the cause. We of these Nations, once styled fortunate Ilands, garded like *Goshen* in the midst of *Agypt*, with turelar Angells, have for these many years layne under the stroke of the destroying Angell, and the stage of War hath been set up in our Territories, making all places *Aceldama's*, fields of blood, the Common-weal distracted with factions, the Church rent with schisms; and, as if these intestine broyles at home were not sufficient, engagements with the *Hollanders* abroad, to the losse of life and treasury; with whom, no sooner was a Peace (if lasting) made, but *Spain*, that had fed us with her blandishments, proclaimes her selfe an enemy, preparing hostility against us, as if the *Armado* in *eighty eight*, were but an earnest of what they intended to pay us. Thus this poor Church and State lies bleeding, and is not sin the cause? Well then, to sum up all, shall not the petitions of the Heavens darkned, of the Stars bedimnd, of the Aire poysoned, of the Sea troubled, of the Earth cursed, of Kingdomes ruinated, of the unreasonable Creatures groaning under the burden, and looking up towards heaven, as if the Stars that fought in order for *Sisera*, would pittie and rescue them; shall not these (I say) awake the Lord out of sleep, as a Gyant refreshed with wine, to put on his Brigandine, and to gird on his Sword? If souls for this deserve to die, then how much more the body? And shall not these that were petitioners, become also executioners? Lo the heavens (as if it were their task to kill and slay) hath for her armes hung up in the *Zodiack*, man's anatomy; the Planet *Mars*, as though he were still the god of War, the *Dog-star* and *Saturn*, murders their

children; the Ayer poysons with infections, feavours, plagues; the Sea is become a devouring gulph, and, contrary to Nature's intent, is made a *Golgotha* or place of sculls; the Earth, that with her fruites should have nourished, and with her conserves cherished, is become an *Aceldama*, or Theatre of blood; one Nation, one City, one Kingdome, one Family, one Brother rises up against another, as if man were born with those, that arole of the Dragon's teeth in the Poet, *mutuis ferire gladiis*, bleed to death on one anothers sword. And then shall nor Gods just wrath, our just desert, so many executioners in heaven, in earth, by sea, by land, bring ruine and calamity of Church and State, Cities and Families?

Hence (as the case stands) we are blame-worthy in a four-fold respect: 1. Of Satan. 2. Of security. 3. Of pride. 4. Of intemperance. First, of Satan, who by his subtile sleights, as he hath killed the body, would murder also the soul; and yet we sleight it, as though we should die neither body nor soul. Satan is that Panther, that with his sweet odours allures us, till he have gotten us within the reach of his talants, that he may tear us; that Crocodile, that commiserates us, till he have murdered us; that Hyena, that flatters us, till he have killed us; that Syren, that sings till she hath drowned us; that, with *Jael*, allures in with milk, and murders with a nail; with *Joab*, embraces with one hand, and stabs with another; that whore of *Babylon*, that gives poysoned drink in golden cups; that cunning fisher, that baits his hooks with the pleasures of sin; that lies as a Snake in thy greenest grasse, as an Enemy to assault thee in thy securest travails, as a Russian to cut thy throat in thy sweetest sleep. Art thou banquetting like *Job's* children with thy friends?
take

take heed, Satan's there. Art thou with *Job* praying? take heed, Satan's there. Art thou with *Judas* and the Apostles receiving the Communion? take heed, Satan's there. In thy eating, in thy drinking, in thy hearing, in thy praying, in thy meditating, beware, Satan is busie about thee; take heed, he that hath wrought thy bodily death, would also of thy soul. O man of God beware, *mors in olla*, death is in the pot.

Secondly, this discovers the security of carnall secure men, that mind death no more hanging over their heads, then *Ierusalem* did the blazing Star, and Army in the aire; then *Damocles* did the glittering sword, perpendicular over his head; then *Jonah* did the swelling of the waves over the Ship, while he was under the hatches sleeping: but they lie snorting in a lethargy of sin, till a deluge of death overwhelme them, as the flood did the old World, as fire and brimstone did *Sodom* and *Gomorrhah*, as the house of *Dagon* did the Philistims; that then death, and grave, and worms, and hell, and destruction, seizes upon them.

Thirdly, this discovers the vanity of pride; many while their life is consuming, as a candle burning within the socket, as a coal taken out of the fire growing black, studies only to varnish and paint over that rotten stock the body, robbing all creatures to adorn it, from one takes his wool, from another his skin, from another his fur, from another their excrements, as silk from worms; begs pearles of the fishes, digs into the ground for gold and silver, turnes up the sands of the sea for pretious stones; and then, Peacock-like, prides themselves in these, which are but liveries of beasts, scum of the earth, badges of sin, earnestes of death, and recognisants of hell; thus jetting, till death comes, and sounds his trumpet in his ear, *O fool, this night*

night they will require thy soul of thee, &c.

Fourthly, this discovers the vanity of intemperate and voluptuous men, that with *Philoxenus*, studie only to relish dainties, make their throats tunnells, and their bellies barrells, and shewes by their daily sacrifices, their *Ogia*, *Domyfia*, and *Bacchanalia*, that they are of that Epicure *Sardinapalus* his minde, that was wont to say, *ventrem deorum esse maximum*, that the belly was the greatest of the gods; living thus, till death arrest them, and then they shall be arrayed with nothing but a shroud, or winding-sheet, have no dwelling place but the grave, no house but a stinking coffin, no servants and tenants but crawling worms, have no allowance to give them, but their own flesh, which they shall feed upon, till all be consumed, and they made a fit Sceleton, for death to read Anatomie's Lecture upon.

Consider again, this was more particularly for the sins of *Eli* and his Sons: Let those that attend upon God's Ordinances in this present age, reflect upon this. It must be acknowledg'd sure, that the hand of God hath gone out against us, more then against others of our rank at other times; at least, that God hath not restrained violence against us, so as he did against those of our profession in the daies of old. The portion of the Egyptian Priest (that served the Ox, the Ape, and the Onyon) escaped sale in the time of the famine. Learned *Junius*, in his *Academia*, Cap. 4. saies, that the *Philistims* spared the Schooles of the Prophets in their warrs with *Israel*; and that the *Phoenicians*, *Chaldeans*, and *Indians*, were tender over such places; the *Goths* and *Vandalls* (as barbarous as they were) when they entered *Italy*, scarce laid a sacriligious hand upon the Churches revenues. Thus then did God restrain the
spirit

spirit of Princes; yet, that God, who in his own Law, *Levit. 25. 22.* gave the Levites a speciall priviledge of redeeming lands sold by themselves at any time, when other tribes were limited to a set time, hath not stayed the raging of these waves, but that the Churches Patrimony is sold to others without redemption. We must acknowledge, that God's wrath (whether for our personall sins, or the sins of our Predecessors, or for the sins of the people joyntly) hath taken hold of us, *Zach. 1. 5.* that *the Lord hath devised a device against us, hath watched upon the evill, and hath brought it upon us. For under the whole heaven hath not been done, as hath been done unto Ierusalem, Dan. 9. 14.* Let us not flatter our selves presumptuously; the punishment answers the sin, as the wax the seal, and as the moulds own the figure, and let us own both.

Yet, let none think now, that this confession will give advantage to the adversary, they may take where none is given: They may say, let the Lord be glorified by their own confession, *we offend not*, though we devoure and dishonour them, *because they have sinned against the Lord, the habitation of justice, Ier. 50. 7.* But they shall finde at last, that to forsake the Levite is a sin, that it is a bitter thing to help forward affliction, when God is but a little displeased, that *Ierusalem* will be a cup of trembling, and a burdensome stone to every one that cries, but down with it. *Wo to thee O Ashur, the rod of Gods wrath, the stasse in thine hand is Gods indignation for our correction; to purifie us the sons of Levi from our drosse: For, It is the Lord that does it.* So we passe from the Revelation, to the Accepration, *And he said, it is the Lord.*

But how did *Eli* know that it was the Lord? Partly by the man of God, partly by *Samuel's* dream or vision,

tion, for he knew that the Lord had called the Child. It is a heathenish tradition, that no dreams that relate to publick concernment are to be credited, that proceed not from Princes; as *Macrobius* stories it upon *Somnium Scipionis*. Hence *Nestor* in *Homer* proclaims in the Grecian Councill, that credit is to be given to *Agamemnon*, concerning the marshalling of his Army, because he was *ποσειδων λαός*, the Generall, or ruler of the people, which otherwise should have been sleighted. But *Ely* was better instructed, who knew in part, though not so fully as was afterwards revealed, *Joel*. 2. 28. that God would poure his spirit upon all flesh, and their sons and daughters should prophecy, their old men should dream dreams, and their young men shou'd see visions. Therefore *Ely* willingly submitted, saying, It is the Lord. Lord by Creation, all things were made by him, *Ioh*. 1. 3. Lord by Donation, All power is given me in heaven and in earth, *Matth*. 28. 18. Lord by Redemption, for we are bought with a price, *1 Cor*. 6. 20. Lord by Conquest, By death he destroyed him that had the power of death, the devill, *Heb*. 2. 14. Lord by Marriage, I am my beloveds, and my beloved is mine, *Cant*. 6. 3. Lord, by way of excellency, depending on no creature, Lord of Lords; Lord, not only of goods, body, life, but of soul and spirit; Lord, not for a season, but for ever, an eternall Lord, a Lord that cannot κατὰ κλέψιν, abuse his authority, but is *Jehovah zedeck*, *Jehovah our righteousness*, *Ier*. 23. 6. A Lord that doth what he pleaseth, Let him do what seemeth him good.

So we passe from his confession, to his submission, Let him do what seemeth him good. *Peter Martyr* makes a scruple, whether these words proceeded from a penitent soul or no, saying, they might come from an evill

evill and hypocritically minde, though God, who is only καρδιωγός, a searcher of the heart, knowes this, yet he concludes, *probabile est illum resipuisse, non tamen necessarium*, it is probable that he repented, but not necessary. *Gregory* is of opinion, that this answer is no true signe of his humiliation, but rather of his hardnesse of heart and reprobation, and endeavours to confirm it by three reasons: First, (saies he) we finde not, that after this, he either repented, or corrected his sons. Secondly, because he seemes to be willing rather to incur the heavy displeasure of God, then by severe and condigne punishment, to offend his children. Thirdly, because he seemes rather presumptuously and disorderly, to trust to the mercy of God, than by serious repentance, and selfe-denyall, to go in the way of God. *It is the Lord, let him do what seemeth him good: Si Dominus, ubi timor?* If it be the Lord (saies he) where is his fear? where are his prayers? where his tears? where his groans? we read of none. *Hæc oratio non culpam agnoscentis, non dei misericordiam implorantis; sed animum despondentis, iram provocantis:* This speech is not of one imploring Gods mercy, confessing his faults, but of one despairing, provoking Gods wrath. But *St. Chrysostom* and *Theodoret*, perhaps upon better grounds, conceive, that they discover *Ely's* unfained and hearty repentance: First, because he earnestly required *Samuel* to reveal unto him the vision. Secondly, because he adjures him by an oath, not to conceal any part of it. Thirdly, from his humble submission unto Gods pleasure, as he interprets the words, *let him do what seemeth him good*. Fourthly, from his magnanimous entertaining the newes of his sonnes death, and other sad dysasters; but, when he heard the Ark of God was taken, *ma-*

rore confectus, his heart being burst with sorrow, he gave up the ghost: Gods cause and his Churches ought to be more dear unto us, then all private interests. And this to be the true meaning of this place, I am confident was the apprehension of our deceased Brother, who frequently, with ingemination, repeated these words, during the time of his visitation and spirituall conflict, and before his departure, recommended them to be the rhead and subject of my discourse, and your meditations, at his funerall, *Let him do what seemeth him good.*

Which is the same in effect with that we daily pray, *Thy will be done in earth as it is in heaven*; with that which our Saviour prayed in his agony, *Father, if it be possible, let this cup passe from me, yet let not my will, but thine be done.* There is a Categorical or absolute will of God, as to save only the Elect; there is an Hypothetical, or conditionall will of God, holden out to all that are willing to lend an ear. There is *voluntas signi*, Gods revealed will, that Isaac should be sacrificed; *beneplaciti*, his hidden will, that he should be spared. There is Gods Antecedent will, that he would have all men to be saved; his Consequent will, that he would have impenitent sinners to be punished. But the will of God in this place, or, *quod bonum est oculis suis*, that seemeth him good, is, patiently to submit to his correction, come life, come death; it's *vox patientie*, the voice of patience, and sounds like that, *ecce paratus sum*, lo, I am willing to undergo thy will, O Lord: It's he that hath perfectly learned St. Paul's lesson, *Phil. 4. 11.* *I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound, every where, and in all things, I am instructed, both to be full, and to be hungry,*

hungry, both to abound, and to suffer need; I can do all things through Christ which strengtheneth me: That is, so confirmed and well-grounded a Christian, that with a cheerfull countenance, he can look upon all the changes of life. *Sapiensq; sibi imperiosus, quem neq; pauperies, neq; mors, neq; vincula terrent.* Horat. That can, with an unmoved temper, welcome all fortunes; not tempted by felicity to forget God, nor urged by afflictions to murmur at him; that when he hath lost his ventures by sea, or his comforts by land, suffers no tempests, or rebellious perturbations within his own breast, but parts with his wealth, as *Bias* did with his at the sack of *Priene*, *Ille hac ludibria fortuna, ne sua quidem putavit*, (as *Tully* in his *Parad.*) considering his riches are hirelings, destinated to change their Masters: And parts with his friends, as the noble Roman did with his son, of whose death, when he had received the notice, he entertained it with this manly reply, *Ego cum genui, tum moriturum scivi*; I received him upon such a condition, as I reckoned that death might make him not mine. He that thus meets the affronts of sicknesse, death, and fortune, giving them *Job's* thankfull, though sad farewell, *Dominus dedit, Dominus abstulit*, The Lord gives, and the Lord takes away, blessed be the name of the Lord, such a man hath well learned Christ, and made a just application of the Apostles Doctrine, 1 *Thess.* 5. 3. *In all things give thanks, for this is the will of God.* That layes his hand upon his mouth, and lets that, which was once his Masters, be his Motto, *sicut ovis coram tondente*, like a sheep dumb before the shearer. For our task is to suffer, not to reply or complain: *It is the Lord, let him do what seemeth him good.*

But why does not *Elis* labour to reverse this sentence

rence of death, by repentance? *Vox desperantis, non deprecantis*, saies *Ephraim*, It is the language of one despairing, not deprecating. *Ezekiah* was told, that he should not rise from his bed, and yet for his humiliation, fifteen years were added to his daies. Forty daies (saies *Jonah*) and *Niniveh* shall be destroyed; yet, at their repentance, the Lord deferred the judgment above forty years. *Novit Dominus* (saies *St. Austin*) *mutare sententiam, si noverimus mutare delictum*; The Lord knows to reverse his sentence, if we know to reform our lives. Doubtlesse *Ely* petitioned, and the Lord heard him, as he did *David*, that (though his sin was pardoned) yet the sword should never depart from his house; as he did *Christ*, that the *cup* should not passe from him; as he did *Paul*, when he was buffered by a messenger of Satan, *My grace is sufficient for thee*: If not granting that which he requested, yet that which seemed best to the Master of Requests, *quod bonum oculis suis*, what seemed him good. But was it good for *Ely* and his family, thus signally to be punished? Yes, it is good for a man that is troubled with a *πλινθία*, or ranknesse of blood, to breath a vein, for an obstructed foul body, to receive a sharp potion: *It was good for me* (saies *David*) *that I was afflicted*. Therefore *Mauritius* Emperour of the Romans, and *Sigismund* King of the Burgundians, earnestly petitioned God, that by suffering of temporall punishments, they might be freed from eternall, and were therefore slain with their whole Families. This was *Ely's* choice, let him do what seemeth him good. And motives to patient submission, to what God shall lay upon us, may be these. First, meditate, that our sins deserves scorpions, and we are but chastised with rods; an eternall curse, is turned to a momentary short correction: and shall we

mur-

murmur at restraint for a day, who have demerited everlasting imprisonment? Secondly, we are in the hands of a loving Father, who corrects us for our good; it's a file to eat off our rust, a fire to purge away our dross, a corrosive to corrode our dead flesh: We patiently submit to earthly Fathers, and shall not we much more to our heavenly Father, in hope of an eternall Crown? Thirdly, Christ was *vir dolorum*, a man of sorrowes, undergoing his Father's heavy displeasure for us: Shall not we then take up the Crosse, and follow him, seeing it is his pleasure, that we must go through this Wildernesse, and tread on fiery Serpents, before we come at *Canaan*? Christ suffered for us, leaving us an example, that we should follow his steps, 1 *Pet.* 2. 21. which St. Paul presses, *Heb.* 12. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame.* Fourthly, these sharp humours have run in all the veins of the mysticall body of Christ hitherto: no afflictions befall us, but such as are accomplished in our brethren that are in the world. *Joseph* was in prison, *Daniel* in the Lion's den, the three Children in the fiery furnace, *Job* on the dunghill, *Lazarus* prostrate at the rich Man's gates, the blessed Virgin's heart was pierced with a sword, the Apostles in the gaole. And we have a promise, that the God of all grace, after we have suffered a while; will make us perfect, stablish, strengthen, and settle us: And that God of his fidelity, will not suffer us to be temptred above that we are able, but will with the temptation also, make a way to escape, that we may be able to bear it. Fifthly, God hath put bounds to the storms of this troublesome Sea; *huc usq;* thus far the

waves shall rage, and no further. Thirty years were appointed the sick man at *Bezkesda's* pool, twelve years to the woman with the bloody issue, three months to *Moses*, ten daies of tribulation to the Angell of the Church of *Smyrna*, three daies plague to *D via*: Yea, the number of the godly mans tears are registred in Gods book, and the quantiry kept in his bottle; they are but a shour that will end in sunshine, a troublesome torrent, that will waft us to the haven of rest. Be faithfull unto death, and thou shalt receive a Crown of life. Sixtly, we are called, to give an account of our Stewardship, how we have improved our Talent; to repetitions in Christs school, to see how much faith, patience, and godlinesse we have learned all this while; and wherher we cannot, like *Job*, receive at the hand of God some evill, as well as we have hitherto received a confluence of good. As therefore we have alwaies prayed, *Thy will be done*, so let us not be now offended at this which is done by his holy will. Seventhly, meditate, that all things shall work together for the best to them that love God, insomuch that neither death, nor life, nor Angells, nor principalities, nor powers, shall be able to separate us from the love of God, which is in Christ Jesus our Lord: Every pang is a prevention of helish pains, every sanctified respite, an earnest of heavens rest. It is but the Crosse of Christ, sent before to crucifie the love of the world in us; let us therefore with *Simon of Cyrene*, carry it after him; the pains will shortly passe, the joy will never passe away. Lastly, consider, there is no equality, no proportion, betwixt the houre of temptation here, and the everlasting jubilee hereafter. As is the centre to the circumference, an instant to eternity; a molehill to a moun-

mountain, a drop of water to the sea ; so are the Saints crosses to their crownes ; as is the earth, little or nothing in respect of heaven , so is our earthly sufferings in respect of it ; therefore glory is called the kingdome of God, of the Father, of Heaven, *Abraham's bosom* ; *Matth. 8. 11.* it's called, a Paradise of pleasure, wherein is the Tree of life , the house of our Father, all fullness of joy, the new *Jerusalem* , an inheritance incorruptible , undefiled, that fades not away , reserved in the highest heavens : It's called the glory of God, our glory, rest, refreshment , such felicity, as neither eye hath seen, ear hath heard , neither hath it entred into the heart of man. For it is the habitation of God , of Christ, of the holy Ghost ; as great a difference as there is betwixt a Snail's house and a Palace , a Tortoise shell, and *Solomon's Temple* , *Jonah's Gourd*, and the Towers of *Ninivey* , so much , and more difference , is betwixt heaven , and any thing that can be upon earth. We see this is the composure of the World ; that finest things are scituated in the highest places ; the earth , as grossest , is put in the lowest room , the Water above the Earth , the Aire above the Water , the Fire above the Aire , the Sphears of Heaven, purer then any of them , above the rest , which you see beautified with Sun, Moon , and Stars , shining more gloriously , then all the precious Stones in the world ; and all this , but the neather side of the pavement of that Palace ; then what shall be the glory of the Heaven of Heavens within, able to drink up all afflictions, as the Sea does the River *Jordan*. There are three distinct places , in which every Saint successively, is resident ; first, in his mother's wombe ; secondly, in the world ; thirdly, in heaven. As much as the whole Universe is larger then our mothers wombe ; so much is

heaven larger and ampler than it ; for, if one star exceed the earth so much in bignesse, then what shall the heavens, that contain infinite stars ? Secondly, as in largenesse, so in time ; our time to be in our mothers wombs is but nine months, but on earth it may be an hundred times nine months ; but our beeing in heaven is without period of daies, months, or years. Thirdly, as no man can remember, what sorrow he had in his mothers wombe, so shall our joies in heaven drink up all our sufferings upon earth. And this glory consists, either essentially, in the beatificall vision, or operatively, in the effects it works in us. Essentially, in the beatificall vision, (though the *Familists* and *Millenaries* understand it not, confounding grace and glory) but no man upon earth hath seen God, neither can he be seen, that is, perfectly ; it is true, we may see God here in a naturall vision in his Creatures, as in a Glasse, wherein some splendour of his glory shines ; he may be seen in a specular or symbollicall vision, by signes and characters of his glory ; so *Moses* is said to have seen Gods hinder parts, *Esa. 6. 1. I saw the Lord sitting upon his throne, high, and lifted up, his house was full of majesty, and the Seraphims stood about him.* We see God here by the vision of faith, when by the Doctrine of Christ his Son, and the operation of the Spirit, we know the will of the Father. But the beatificall vision in heaven, is to behold God and Christ Jesus face to face, we shall see him as he is, no veiles being put betwixt us. Stay here, and pause a while. What comfort will this be, to see the Lamb sit upon his seat of state ? If the wise men of the East came so far, and rejoyced to see him in the manger, what will it be to see him sitting in his glory ? If *St. Iohn Baptist* did leap at his presence in his mothers wombe, what shall

shall this his presence do, in his royall and eternall Kingdome? If the Queen of *Sheba* was astonished at the sight of *Solomon*, what shall we be at the sight of millions of Saints in his Court, every one greater than *Solomon*, throwing down their Crowns before him the King of Kings? To this, joyne the communion of Saints; imagine what a comfort will it be, to meet with the noble Army of Martyrs, the goodly fellowship of the Prophets; the holy society of all the Apostles, Evangelists, Confessors, where we shall see their Crowns of glory set upon their heads, which Christ confers upon them, not for their merits, but for his mercies sake.

The effects the beatificall vision works on us, are radiant either in soul or body; in soul, where first the understanding shall be truly enlightned with divine and heavenly knowledge, which God shall immediately reveal unto us, without the ministry of men and Angells. Secondly, in our Will, which shall be filled with righteousness and holinesse, perfect love towards God, charity towards our fellow Saints for ever. Thirdly, in our Affections, which shall be composed without ataxie or disorder, into eternall harmony, as *Bernard* saies sweetly, *Deus implebit animam rationalem luce sapientie, concupiscibilem justitiâ, irascibilem perfectâ tranquillitate*: God will fill the soul with light of wisdom, the concupiscible faculty with righteousness, the irascible with perfect tranquillity.

The effects it works on the body consists in these particulars: First, of mortall bodies, they shall be made immortall; of corruptible, incorruptible; our flesh, that is subject to so many mutations, vexed with so many diseases, defiled with so many corruptions, pestered with so many infinite calamities, shall

be made most glorious, and most perfect, to endure for ever without change, and to raigne with the soul world without end. Secondly, of a naturall, it shall become a spirituall body, not in essence and being, but in quality and condition, because it shall be freed from all paines and troubles that belongs to the same, as sin, eating, drinking, sleeping, and the like. Thirdly, of a weak, it shall become a powerfull body, by reason of agility and nimblenesse, able to mount towards Heaven, and meet our Saviour in the Aire. Fourthly, of a deformed and imperfect, it shall be a perfect and beautifull body; *Jacob* shall not halt, *Leah* shall not be blear-eyed, nor *Mephibosheth* lame, but all shall be as nimble as Harts. Fiftly, in our bodies shall appear resplendent glory, beautifullnesse, and shining brightnesse; we shall be ἰσχυροί, like Angells, glistering like stars, conformable unto Christs glorious body. *Dan. 12. 3.* They that be wise, shall shine as the brightnesse of the firmament, and they that turn many to righteousness, as the stars for ever and ever. Well then, seeing it is thus, let us say with *Eli*, *It is the Lord*, let him do what seemeth him good, so we may enjoy him; with *Austin*, *Hic seculum, hic nunc*, Lance here, seare here, so we may have glorified bodies; with *Ignatius*, Fire, gallows, wilde beasts, breaking of our bones, quartering of our members, crushing of our bodies, so that we may enjoy our Lord Jesus and his Kingdome. Take our earthly possessions, so that we may raigne with him.

Ἀλλὰ μόνον τῷ Θεῷ.



A brieffe

APPENDIX,

Concerning the nature of

TITHES.



IN these free times, wherein every one takes liberty to expose his thoughts to the world, give me leave also to offer up my Mire into the publick Treasury, which shall consist but of a two-fold consideration; first, whether dishonouring of the Ministry; secondly, whether robbing of God in Tithes and offerings, and defeating of Christ's Embassadors of a comperent livelyhood, may not portend misery, and calamity, if not ruine, to a Church or State?

For the former, when God gives up a people to dishonour their Ministers, it argues, Religion is declining: They are his Souldiers, Stewards, Angels; He is their Portion, He hath promised to be with them to the end of the world, that the gates of hell shall not prevail against them; that he will recompence a cup of cold water that is given them; he that heareth them

heareth Him, he that despiseth them despiseth Him. When the Prophet would discover the Jewes to be ready to be swallowed up in the whirle-pool of destruction, he gives them this character, that they are like a people that contest with their priest. *Corah* and *Dathan* murmured against *Moses* and *Aaron*, and the earth swallowed them up, with all their partakers.

For the latter, (which here I principally intend) the danger of robbing of God in Tithes and Offerings, and defeating Christs Spouse of her joynrure, let three things be seriously weighed: First, whether the tenth part of the fruits of the earth are not as due to God, as the seventh part of our time, and so the moralitie thereof founded upon the same bottom, that our Christian Sabbath is. Secondly, if not so, whether there is not an *ἐπιεικεια*, morall equity, if the Priesthood under the Law received the tenth part and more, the Ministry under the Gospell, which is more honourable and laborious, should not receive at least as much, and whether that be not the principall scope of the Apostle, 1 *Cor.* 9. which he makes good by severall arguments. Thirdly, if neither of these Rocks should prove impregnable, whether this be not a wall of brasle, able to endure what siege Antichristian forces can lay against it, that being once consecrated, and by speciall donation appropriated unto God, a Power lesse then Divine, can not reduce them to any other use, without sacriledge, and taking the Scepter out of Gods hand: And whether that signall judgment inflicted on *Ananias* and *Saphyra*, *Act.* 5. for retaining that which they had devoted unto God, only by their private vowes, be not a miraculous confirmation of this truth, and a pillar of salt to be looked upon to the worlds end? *Israel is a thing hallowed*

to the Lord, and his first fruits; all they that eat it shall offend, evill shall come upon them, saith the Lord, Jer. 2. 3. Tithes are Gods portion, whereby we acknowledge His royalty and superintendency over us, and therefore being once solemnly bequeath'd unto him, may seem to be inviolable by any just Law of man, for these reasons: First, *Abraham*, and in him *Levi*, payed Tithes to *Melchizedeck*, τῶν ἀνελθόντων, even of the spoiles taken in war, Gen. 14. 20. Heb. 7. 4. and that above four hundred years before the Law was given. Secondly, *Jacob* vowed as he went to *Padan Aram*, that if God would blesse him, the Lord should be his God, and that surely he would give the tenth unto him, Gen. 28. 22. Now that the Lord should be acknowledged for his God, was a morall duty, and no lesse the other for substance, especially after his vow, and reducible to the duties of the first Table. Thirdly, God strictly commanded to pay the tithes of all things to the Priests and Levites; nay, the first fruits, first and second tithes, heave-offerings, wave-offerings, which amounted to nineteen in the hundred, or above the sixt part; which Precept, if it be not purely morall, but judicall in some circumstances, respecting equity berwixt Priest and People; yet it holds proportion to the Ministry of the Gospell, according to their dignity and necessity, and being devoted unto God by our fore-fathers, famous in their Generations for piety, are as obligatory, as what God himselfe immediately consecrated. Fourthly, God calls it a robbing of him in tithes and offerings, *Mal.* 3. 8. and for that, pronounces the whole Nation cursed with a curse, that is, a signall curse, which the Spirit of God does not use to do for violating Lawes, that are purely judicall or ceremoniall. Fifthly, Christ confirms them under the Gospell, *Marth.* 23. 23. telling the Pharisees, they pay tithes of *Annise, Mint, and Cum-*

Cummin, these things ought to be done. And if they could not enter into heaven, unlesse their righteousness exceeded the righteousness of the Scribes and Pharisees, what shall become of those, that come short of them? The Pharisees payed cheerfully things hallowed unto God, Christians do not. Sixtly, the Apostle of the Gentiles makes sacrilege (which consists in detaining of riches and holy things) worse than Idolatry, *Rom. 3. 22. Thou that abhorrest Idolls, i.e. γουλιῆς, dost thou commit sacri'edge?* To rob God of his due is a greater sin, then, through mistake, to ascribe that to a false God, which is not his due. Seventhly, it seemes by the Law of Nature, or a Positive Law of God, to be derived from Noah to all Nations; *Plutarch* saies in *Camillus*, that they did δανατευσθῆναι τῷ Διῷ, pay tithes to *Jupiter*. *Herodotus* saies, δανατεύω τὴν πόλιν, that they offered unto *Hercules* the tenth part of their wealth; so did the *Herrurians*, calling it the *Herculian part*, as *Plautus* hath it in his *Truculentus*. *Xenophon* saies, the Grecians did offer their riches at the Temple of *Apollo* at *Delphos*. *Aristotle, lib. 2. Oeconomicks*, saies, that the *Babylonians* payed tithes. Hence it was, that Princes, (when they came like *Caligula*, to challenge Deity to themselves) usurped the tithes. *Appian* records, that the *Sicilians* and other conquered Nations, payed the tenth part to the Roman Emperours; therefore the Publicans (as *Cicero* hath it) are called δανατέυται, tithe-gatherers. Eighthly, that tithes should be payed, was the judgment of the Antients, that lived in Primitive times; *St. Chrysostom* saies, that *Abraham* in paying of tithes was our Instructor, teaching us what we should do; *St. Jerom* saies, *Quod qui non fecerit, deum defraudare, & supplantare convincitur*, that he that payes not tithes, defraudes and undermines God. *St. Austin* saies, *Nolumus partiri cum Deo decimas, modo autem*

autem totum tollitur, We have been unwilling to pay God his tithes, therefore it is just he should take all from us. Ninthly, many Councils have confirmed the paying of tithes; the first, *Aurelian*, chap. 17. the second of *Mariscone*, chap. 5. the *Forojulium*, in the last Chapter; at *Mentis*, in the time of *Charles the Great*, chap. 38. at *Meniz*, under *Rabanus*, chap. 10. at *Meniz*, in the time of the Emperour *Arnulph*, chap. 17. where it was decreed, that those that neglected to pay tithes, should be excommunicated. At *Rhemes*, chap. 38. in the time of *Charles the Great*; at *Valence* in the time of *Lotharius*, chap. 10. the fourth at *Arles*, chap. 9. with many more, besides *Panormitan*, *Hostiensis*, and the Canonists of all Ages. Tenthly, the Heathens, by the glimmering light of reason, punished those that were sacrilegious: *Plato* ordained in his Lawes, that if a servant or stranger should detain holy things, they should be branded in the hands and forehead; but if a free-man, he should be put to death. This was one of the twelve Tables of the ancient Romans, *Sacrum, sacrovere commodatum qui rapsit, parricida esto*, Let him that steales any holy thing, or dedicated to a holy use, be punished as a parricide; that is, as one that murders his father or mother, and that was, to be sown in a sack of Leather, with a Serpent in it, and throwne into the Sea. Amongst the *Æthiopians*, if any was convinced of that crime, a potion was given him to drink of divers kinds of poyson, which was no sooner taken, but it so wrought upon the fancy, that they conceived themselves to be stung with all kindes of Serpents, and to be rid of that pain, they made away themselves. Eleventhly, Histories tells us, that imbezilling or alienating of tithes, hath been the Prodrôme and Harbinger of ruine to severall Nations, Churches, and Families: In *Hezekiah's* raigne, tithes began to be neglected

glected, that he appointed Overseers to look to the payment thereof, *2 Chron.* 31. 11. for which cause, God suspended the judgment for his time; but his successours growing carelesse, they were given up to a Babylonish captivity, and their temple destroyed. About one hundred and thirty years before our Saviour's Incarnation, corruption so prevailed, that it began to be questionable, whether tithes were to be payed or no, whence their high Court of *Sanhedrim* decreed, that instead of the tenth (as *Moses* *Cotensis* hath it) they should pay one part of an hundred; and shortly after, God took from them their Rulers, their Temple, their Land, and all. O what a sad thing is it, when men will be wiser than God. It was one of *Julian* the Apostata's projects, to supplant Christianity, by taking away the livelyhood of the Ministry. The Eastern and African Churches acted their parts in this Scene, before they were delivered up to the dolefull Catastrophe of Mahometan blindnesse and slavery. What success *Henry* the Eighth had in pillaging of the Church, the dysasters in his Family, and the sad tragedies of Cardinall *Wolsey*, the Vicar-generall, with the rest of his Agents, and many of those Tribes that were enriched by them, can signally witnesse. Lastly, Sacriledge hath been inevitably attended with remarkable judgments in all ages: *Xerxes* and *Brennus* sent their Souldiers to violate the Temple at *Delphos*, the one was destroyed with all his Army, by lightning; the other lost forty thousand of his Foot by fire from heaven: The Souldiers that *Cambyfes* sent to spoyle the Temple of *Ammon*, were buried quick under heaps of sands, and he slain with his own sword. *Pyrrhus* having pillaged the Lucresian *Proserpina*, was wracked with his whole Navy, and left to the mercy of the waves: *Alsimus*, high Priest of the Jewes, attempting the overthrow of the Temple,

ple, was struck with a dead Palsie, and dyed miserably. *Heliodorus* sent by *Seleucus*, to ransack the Temple at *Jerusalem*, felt the revenging hand of God, till *Onias* the high Priest interceded for him; out of which Temple, when *Crassus* the Roman Generall had taken two thousand talents of gold, he was no sooner passed over the River *Euphrates*, then his whole Army was rooted by the Parthians, and part of the gold he had taken, melted, and poured into his mouth, with these words, *Now surfeit on gold after thy death, which thou couldst not be satisfied with, all thy life long.* *Herod* sending his men to dig into the Sepulchers of *David* and *Solomon*, where Church-Treasures were laid up for security, there brake out thence a fire, that burned the sacrilegious delvers to ashes. When *Leo*, surnamed *Copronimus*, espied a Crowne beset with Carbuncles in a Christian Church, he caused it to be fetched, and setting it upon his head, there suddainly arose a Carbuncle in his forehead, which never suffered his temples after to take any rest. *Felix*, carrying away the rich presents, that *Constantine* and others had dedicated to God, in the new Temple at *Jerusalem*, builded by Queen *Helena*, died of a flux of blood. *Julian*, uncle to the Apostata, having raked together most pretious vessels and sumptuous monuments at *Antioch* in *Syria*, uncasing his postern parts, sat down upon them in derision; incontinently his flesh began to rot, and he died desperately of the disease called *Miserere*. *Capio*, the Roman Consul, robbing the famous Church of *Tolossa* in *France*, he, and every man in his Army, that had fingered any of the gold, came to miserable ends within a year. It was observed, that *Gustavus* the late King of *Sweden*, prospered not, after he began to rife Churches. *Achan* was stoned, for detaining the wedge of gold, and the Babylonish garment. *Ananias* and *Saphyra* smit with sudden

sudden death, for concealing that which they had devoted unto God. When *Belshasar* quaffed in the consecrated Bowls, taken from the Temple at *Jerusalem*, a hand-writing appeared upon the wall, his Kingdom was taken from him, and he gave up the ghost. God is the same God still, his arme is not shortned; though he may seem to have leaden heels, he will be found in revenge to have iron hands.

Ob. But tithes are heathenish, payed by the Gentiles.

Ans. So are *ἡμετέρας*, relieve exhibited by children to parents; those that deny the one, are *ἀσέβητοι*, without naturall affection; those that deny the other, have been conceived *ἀσεβῶς*, without divine reverence.

Ob. But they were Jewish, payed to the Levitical Priesthood.

Ans. Not onely so, but payed foure hundred years before to *Melchisedec*, who was a type of Christ, and his Gospell-Ministry.

Ob. But they are Antichristian.

Ans. Not, unlesse that which Christ confirms and approves, be against Christ; these things ought to be done, to the tithing of mint and cummin.

Ob. But it is against Christian liberty to pay tithes.

Ans. No more to render unto God the things that are Gods, than to men the things that are mens, honour to whom honour, tribute to whom tribute; the Church hath as good a title to the tenth, as the owner of the rest to the nine parts. Parents can but leave to their posterity nine parts. Men when they purchase, purchase but nine parts, and paie proportionably.

Ob. But by paying of tithes, men are deprived of that they get with the sweat of their browes.

Ans. No more then Tenants by paying their Landlords rent, who will not be content with the tenth, but

but scarce sometimes will be willing, to allow one part, for their labour of the rene. God is Lord Paramount of all, and gave the land of *Canaan* to the Israelites, upon condition of paying of tithes; *Mat. 3. 10.* Bring ye all the tithes into the Storehouse, and I will open the windowes of heaven, and poure you out a blessing, that there shall not be room enough to receive it. *v. 12.* All nations shall call you blessed. There is the same reason under the Gospell, which *St. Paul* urges, *a fortiori*, *1 Cor. 9. 11.* If we have sown unto you spirituall things, is it a great thing if we shall reap your carnall things? And, *Gal. 6. 6.* Let him that is taught in the word communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked.

But we hope there is no further need of this dispute. That God that putterh bounds to the raging waves of the Sea, that kept *Sarah* untouched from *Abimelech*, hath, against all *Saran's* designs, preserved the Joynture of the Church, *Christ's* Spouse, a thousand six hundred years, will still maintain her dowry untouched from sacrilegious hands.

Δόξα μόνῳ τῷ Θεῷ.

Of



Of the expediency of
MARRIAGE,
 To be solemnized by a lawfull
MINISTER

In the Church, or publick Assembly.



MARRIAGE, that only
 positive traduciary
 Aylome we re-
 tein of Paradise, as
 taken in its full ex-
 tent and latitude,
 is defined by the
 Civilians, A con-

*Matrimonium
 est viri, & mu-
 lieris conjunctio
 individuam vi-
 ta consuetudi-
 nem continens.
 Justinian Insti-
 tut. lib. I. tit. 9.*

junction of Man and Woman, containing
 an individuall fellowship of life ; and falls
 under a three-fold consideration : First,
 Oeconomicall, as it is the prime Seminary
 of Families. Secondly, Politicall, as it is
 the Embrio of civilized States and Com-
 mon-wealths. Thirdly, Ecclesiasticall,
 as it is the root and stem, whence that
 Vine

Vine, the Church, spreads it selfe by numerous branches. These three (as vegetative, sensitive, and ratiōall life, in living creatures) may be actually separated, one from another, yet, so still, as the latter virtually comprehends the former, as the reasonable soul does the inferior faculties; for, there may be a mutuall consent betwixt Salvages and Indies, who live without subordination to superior Laws; and observation of legall rites, relating to Marriage, amongst Turks and Persians, who acknowledge not Christ: But in Christians, who are as well members of the Church as Common-weale, it is requisite, that to private contracting, and submission to municipall or civill Ordinances, there be super-added an acknowledgment of divine Rules, and a solemn benediction upon that Tie, which ought to be sacred and inviolable.

Ως Τελω-
vos εν Τετρω-
γώνω. Arist.
de Anima.

This will appear more perspicuous, if we traverse these three in order: First, taking our prospect of Marriage, as it looks no further then private Families, and herein the consent of both parties, and parents, is necessary; of the parties, for the very form, essence, and being of Matrimony; of the parents, for the *benefit*, or legitimation of it: The verity of both these, we may see presented to the life in one glasse, where, *Gen. 24. 58.* the parents of *Rebecca* having given their consent to *Abraham's* servant, requesting her for a wife to *Isaac*, enquired further

M

of

of the Damofell, whether ſhe was willing, otherwiſe, further progreſſe therein had been obſtructed; for, where there is not a free conſent, *ἀνευ βίας*, without violence or coercion, *ἀνευ ἀγνώσεως*, without ignorance or miſtaking, the Canonists declare it a nullitie. And that the conſent of parents is requiſite, St. Pau. evidences, *Ephes. 6. 1. Children obey your parents in all things*: And, leſt generalls ſhould not conclude, he deſcends to particulars, *1 Cor. 7. 36. ὁ θελεὶ ποιεῖτω, ὅχ' ἀμνηστῶναι, γαμήτωσαν*, declaring, that it is the priviledge of parents, to deny or give their children in marriage. Which light was communicated to the heathens, as appears by *Euripides*, who in the Scene, introduces a Virgin, thus answering her ſuitors: Of my marriage my Father will take care, *ἐν ἐμῇ*

Euripid.

*Ambros. lib. de
patriarchis.
Iustinian Inſti-
tut. de nuptiis.
digest. de statu
born. code de
nuptiis. Concil.
de Toledo cauſ.
4 queſt. 21.*

μι αὐδ' ἐξέσται, it is not in my power to diſpoſe. And this with approbation is quoted by St. *Ambrose*, and is further confirmed by the civill Lawes, Canons of ſeverall Oecumeniall Councells; the pith and marrow whereof, *Gratian* epitomizes, ſaying, In contracting of Marriage, the conſent of parents is alwaies to be required.

And as the conſent of parties and parents is requiſite for marriage, as it is the ſeed-plat of Families, ſo the compliance of civill, or municipall conſtitutions and Magiſtrates (which are *patres patriæ*, fathers of the Country) is to be taken in, for the further conſummation of it, as Families are integrall parts of Provinces,
Nati-

Nations, or Kingdomes. And this is clear from prescription since *Adam*. *Gen.* 6. 2. which was first violated when the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose, and that questionlesse, maugre the advice of *Enoch*, *Noah*, and other godly Patriarchs, whom God had set Princes over them. In conformity to this, *Gen.* 24. 3. *Abraham* made his servant swear, that he should not take a wife to his son *Isaac* of the daughters of the Canaanites. *Rebecca*, *Gen.* 27. 46. was weary of her life, for the daughters of *Heib*, lest *Jacob* should take a wife of them. *Gen.* 28. 8. *Esau* saw the daughters of *Canaan* pleased not his father *Isaac*. And when the Jewes, after their departure out of *Egypt*, were incorporated into a body politick, God, who is Lord Paramount, as well of judiciall, as cerimoniall, and morall Lawes, gave a Directory for marriage, *Levit.* 18. which being sleighted by *Solomon*, he was deferred of God, and lapsed into Idolatry. The Jewes were hurried into captivity for taking strange wives, which crime, after their reducement, *Shechaniah* and *Ezra* endeavoured to expiate, by a generall divorce, and deposition of their illegitimate buds, *Ezr.* 9. & 10. The Pagans had a glimmering sight of this, which *Minos* expressed in his Lawes at *Crete*, *Rhadamanthus* at *Lycia*, *Aeacus* in *Aenopia*, *Draco* in blood at *Areopagus*, *Numa Pompilius* at *Rome*, *Lycurgus* at *Sparta*, *Solon* at *Athens*, rearing his superstructure upon

Ezr. cap. 9.

& 10.

Aristotl. politic.

1. *Gellius* no 8.

Attic. lib. 12.

cap. 18. *Florus*,

Plutarch, in

vitâ *Solonis*,

& *Lycurgæ*

Ad Odys. 2.

In πλῆστον,
Act. 3. Scen.

3.

Justin. Hist.
Cyrion Chron.

*Uxores habent
deni, duodeniq;
inter se com-
munes, sed si qui
sunt ex his nati,
eorum habentur
liberi à quibus
primum virgi-
nes quæq; ductæ
sunt. Caesar de
Bello Gallic. l. 5
Libro constitutionum Londi-
nensium, per-
taining to the
Guild hall.*

Cecrops his basis, who there first instituted the contract of matrimony, and for that cause was saluted by the name of Διφύης; saith *Eustathius*, as if he were an Hermo-phrodite, or Ἀνδροφύωνος, participating of both sexes; or (according to the Scholiast upon *Aristophanes*) *quasi*, ἡμιφύων τὰς δύο φύσεις τῶτε πατρὸς, καὶ τῆς μητρὸς, Because with much ado, the coalition of the two natures of father and mother into one, was his inventory. This the Egyptians received from the Hebrewes, the Phœnicians from the Egyptians, the Ionians from the Phœnicians, the Romans their *duodec. m. tabulas*, from the Ionians or Grecians, which twelve Tables were the root, whence the Arbor of the civil Lawes (consisting of the *Code*, *Digestes*, *Constitutions*, *Pandeetes*, *Extravagants*,) hath spread its branches over the western world; and all treatises of Marriage.

This Nation (as far as the Torch of History yields us light) had alwaies their Nuptials regulated by Lawes, even the ancient Brittaines, while uncivilized, (as *Caesar* their enemy confesses) had their conjugall knot. But when the Sun of Righteousnesse arose with healing in his wings, *Lucius* the first Christian Monarch, by *Elmberius* his direction, gave Scripture-grounded rules for Marriage, as well as other perquisites; how this was inviolably observed, through the Saxon's Heptarchy, till *Ina's* Monarchy, from thence till *Alfrid* and *Edward the Confessor*, from them till *Magna Charta*, and so successively till our

our times, I leave it to the recognition of the learned Sages of our Lawes ; onely observing this, That what provisoes, as preparatory to Marriage , were formerly executed by the Officers of civill Constitutions, are now defalked , and the power wholly transmitted to the Magistrate, or Ministers of the common Law , the legality whereof, far be it from me to dispute or question, which obliquely all this while I have been proving. But the scope I aimeat is this , to which , I doubt not , every unbiaſſed judgment will subscribe , that as the first step of matrimoniall solemnity , takes in the consent of parties and parents ; the second , of Magistrates and municipall Lawes , and both of these but in a domestick and politicall capacity , common to us with Turks and Pagans ; so there is a further graduall perfection , which requires the consent and benediction of the Church, (as the parties contracting are members thereof) and so pleads for the expediency of the solemnization thereof by a Lawfull Minister, in the publick Assembly.

This I'll endeavour to evidence , founding the structure of my whole fabrick upon a three-fold bottom; first, the Law of Nations ; secondly, præscription of the Church ; thirdly, deductions from Scripture. These single may seem weak , but in conjunction , will make a three-fold cord, not easily broken.

First, the Law of Nations, though barbarous

barous (some of them) concentrers in this, that Marriage is but rough cast, till polished by the sacred hand of a Priest; and this Tradition doubtlesse they had hereditary from *Noah*, *Noah* from *Methusalem*, *Methusalem* from *Adam*, *Adam* from God, who consecrated the yoke of our first Parents, not abstractly, as man and woman, but as his servants, and in covenant with him, gave a benediction, not onely as they were to replenish the earth, but as their Seed was to bruise the Serpents head. And that act was managed by the Creator, rather as he was the prototype of Priestly, than Kingly office, leaving a president to posterity, which all future ages observed, till *Moses*, acknowledging the first-born in this sense, as consecrated to God, which selling *Esau* heard profane, because the Priesthood, a thing holy, was an appendix of his birth-right. And that the nuptials of all their children were to be celebrated by the Patriarcks, or heads of their respective Families, is as transparent from Scripture-light, as if writ with the Sun-beams. This, other Nations, whether civilized, or barbarians, religiously observed. Let the Grecians be mustered in the van, who for the consummation of their marriages, usually repaired to the Temple, where, in the presence of the Priest, they engaged themselves mutually by Oath, as appears by the practice of *Chiriphon* and *Leucippe*, where the man in the Temple of *Isis* swore, ἀγαπή-
σέν

Achil. Tat.
libr. 5.

σειν ἀδολῶς, to love sincerely, and the woman, ἀνδρα ποιήσασθαι, ἢ πάντων ἀποφῆναι δεσπότην, that she would accept him for her Husband, and Lord of all. And as preparative to this, which is said to be the invention of *Erato*, the Priest did sacrifice to *Minerva* a Heifer, never married in the yoke. Wherefore *Clytemnestra*, speaking of her daughter (whom they pretended to marry to *Achilles*) demanded of her husband, *πρὸ τέλει* δ' ἦδη παιδὸς ἔσφαξας θεῶ, whether he had seen the sacrifices performed. They did also *κνηφορεῖν*, offer their baskets to *Diana*, their *πρωγαμεία*, *πρωτέλεια*, *πρωτελείσας* εὐχὰς, ἡγετέλεια, and *γαμήλειας* εὐχὰς, the nuptiall gifts, and nuptiall votes to *Juno*. And these were not to be interrupted for any civill solemnity, as appears by *Agamemnon*, who importunately called upon by his wife, to attend the wedding feast, religiously makes answer, *θυσαςγε θυμὰς* ὅπερ ἔχην θύσαι θεῶς, When I have done my wedding sacrifice. Hence their Priests were called *γάμοςολοι*, celebraters of marriage; and the solemnities themselves, *γαμήλια*, marriage ceremonies, which was performed by the *μυσάγωγος*, or master of Ceremonies, *Theognis* γῶμα at the nuptialls of *Cadmus*, under the *Drama* of *Muses* and *Graces*, as *Theogenis* personates it.

Μῦσαι, ἢ χαλριτες κῆραι διὸς, αἵ ποτε Κᾶδμω
ἔργαμον ἐλθούσαι καλὸν αἰεσατ' ἔπος.

To joyne in one body with the Grecians, the ancient Romans may next rally up their Forces, who usually first contracted the

Salmuth. in parties to be matched in their espousalls,
Pancirol. lib. which were termed *sponsalia a spondendo*, be-
rerum deperd. cause each engaged to other to live as man
cap. de nuptiis. and wife. This preludiary act might be
This resembles commenced by the Parents, or civill Offi-
the preparatory cers, who, for their greater security, writ
alls of our Ma- down the form of the Contract upon Tables
gistrates and of Record, as appeareth by *Juvenal*;
Registers. *Juvenal. Satyr.* *Si, tibi legitimis pactam junctamq; tabellis,*
6. *Non es amatorus.*

These tables were sealed with the Signet
of competent witnesses there present, who
thence were denominated *Signatores*, nor
without the Omen of Sooth-layers, procu-
red by either sex, as the Satyrist emblazons
Juvenal. Satyr. *it.* *Veniet cum signatoribus Auspex.*

This done, certain solemnities were used
by a Pontifex, or chiefe Priest, and the wo-
man made sure to the man, by pronouncing
a set form of words, in the presence of ten
witnesses at least; then a solemn sacrifice was
offered, part whereof the married couple
were joyntly to eat; especially the conse-
crated Cake, *a farre* the bread-corn, or mat-
ter of it, the sacrifice was termed *confarreatio*,
and the marriage it selfe *farracia*, the
dissolution of it *diffarreatio*. If any of these
Ceremonies (especially the last) were re-
linquished, they were judged *nuptia innupta*,
marriage unmarried, as we call our enemies
gifts, no gifts, *ἐχθρῶν δῶρεα ἄδωρεα*.

The Hebrewes shall bring up the rear,
whose Patriarchs (as is formerly glanced)
by vertue of primogeniture, being Priested,
did sanctifie and blesse their childrens mar-
riages,

Hieron. serarius
Philippic. orat.

riages, as *Rebecca's* Parents and Brother did hers, *Gen. 24. 60.* saying, *Be thou the mother of thousands of millions, and let thy seed possesse the gate of those that hate them.* The latter Jewes acted their nuptiall solemnities under a Tent or Canopy, called in their language *Chuppa*, to which the Psalmist alludes, *Psal. 19. 4.* *In them thou hast set a tabernacle for the Sun, which as a bridegrom comming out of his chamber, rejoyceth as a strong man to run a race.* And this was done in the assembly of ten men at least, where the Master of the Ceremonies was stiled by them, *Baal Mischte*, which by *St. John, Joh. 2. 9.* is languaged *Ἀρχιτεχνικός*, chiefe of the marriage Chamber. The tabernacle or chamber it selfe, was called *Beth hillula*, the house of praise; the marriage Song, *Hillulim*, praises; they that sung this *Epithalamium*, or marriage Song, *Ἦοι τῶ νυμφῶνος*, *children of the bridechamber*, *Matth. 9. 15.* Now whether that *mazel tob*, good luck wished for by all the guests, was not specially implored by one, who was consecrated for that end, I leave it to the scrutenie of others. Their marriage Liturgie, copied out at large by *Genebrard*, speaks no lesse, the system whereof epitomized, was this: The *Ἀρχιτεχνικός*, or chiefe of the marriage chamber, took a cup, and blessed it, saying, Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine: Blessed be the Lord our God, the King of the world, who hath created man after his own Image, according to the Image of his own likenesse,

חופה
Elias Thibite.

Scukius de con-
vivio, lib, 2. c. 3.

likeneſſe, and hath thereby prepared unto himſelfe an everlaſting building. Blessed be thou, O Lord, who haſt created him. Then deſcending to particular invocation for the Bride-groom and the Bride, cloſes with a benediction; and in that *ἐνχαρις*, or *poculo charitatis*, drinks to them both. Now ſeeing *Uzzah* by a ſudden ſyderation was unman- ned, for touching the Arke; *Saul* and *Uzzi- ah* un-kinged, for approaching the Altar; *Corah* and his complices ſodomized in a new Asphaltic gulph, for counter-cenſuring *Moses* and *Aaron*; ſhall we think, that any did attempt this *sacram paleſtram*, ſolemn wraſtling with God, by publick prayers and praiſes, without holy oyle, and ſacerdoticall

Targum Hiero-
ſolomit: Gen.
30. 21.

unction? eſpecially, ſeeing the Jewes held a quaternion of bleſſings, more immedi-ately dependent on God; to wit, the key of Rain, the key of Food, the key of the Grave, and the key of the Womb: Theſe (ſay they) were neither depoſited to Angells, nor Sera- phims, and therefore fitteſt to be worn at the girdle of them, to whom our Saviour entrusted the keyes of the kingdome of hea- ven. The whole, informed, thus.

Argum. I.

It is expedient that the Law of Nations be obſerved; It is the Law of Nations, [Greek, Latine, Jewes, &c.] that marriage be ſolemnized by a Priest: Therefore it is expedient, that marriage be ſolemnized by a Priest or lawfull Miniſter.

So I have ſpent my forelorn hope, con- ſiſting of ragged Regiments, empreſted out of ſcattered Lawes of Nations, which if they ſeem

seem not to charge home; my auxiliaries shall make amends, which now draw up; consisting of whole Brigads of Ecclesiasticall prescriptions, marching with Canons mounted successivly, since the Apostles times, taken out of the Magazin of generall Councils. For the originall of Christian Marriage by Ministers, is like the heads of *Nilus*, unknown. I'll build upward, ascending the scale of Ecclesiasticall practice, beginning with that demi-canon, of our late Assembly of Divines, charged by Ordinance of Parliament, the Report whereof is this: "Be-
 " cause such as marry are to marry in the
 " Lord, and have speciall need of instru-
 " ction, direction, and exhortation, from
 " the word of God, at their entrance in-
 " to such a condition, and of the blessing
 " of God upon them therein; we judge it
 " expedient, that marriage be solemnized
 " by a lawfull Minister of the Word, that
 " he may accordingly counsell them, and
 " pray for a blessing upon them. Thence
 up till the Reformation, our Municipall, Civill, and Ecclesiasticall Constitutions required, that Banes being asked, or speciall License indulged, at the day appointed for solemnization of matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say, as in the Rubrick of the Liturgy was directed. On this only Basis, our Lawes founded the legality of Marriage, legitimation

Solemnization of marriage, Directory. pag. 28. die Jovis. 13. Mart. 1644. An ordinance of Parliament, for establishing and observing this present Directory, throughout the Kingdom of England, and Dominion of Wales. The form of solemnization of Matrimony, confirmed by severall Acts of Parliament.

mation of children, claim to Inheritances; by vertue of which, all our present Nobility, Gentry, and Yeomanry of *England*, claim their estates and honours, as did their Progenitors; which being violated, the bed was rendred adulterous, children spurious, patrimonies not hereditary. And this was no novell constitution, but in-

Charta originalis sub sigillo. Daniel life of Henry 3.

involved in the *veteres Anglia consuetudines*, ratified in *Magna Charta*, received from the traditionall current under Norman, Danish, and Saxon Monarchs, till the Heptarchie, and so looses it selfe into the originall spring of Christianity, as the Brittaines had copied out before them, for severall Centuries, as venerable *Bede* and *Gildas* stories it.

Beda Histor.

Anglix.

Gildas de excid. Brit.

Augustin Epist. 133.

Oportet conjuges sub velo sacerdotali benedictionem accipere, quod si diverse religionis fuerint, quomodo in Ecclesia Christi sub eodem velo contineantur? Ambros. Epist. 7. ad Vigilium.

Ex illis verbis intelligimus fuisse tunc morem ut matrimonia in templis consecrarentur, & velo conjuges e-

Neither was it confined to this Nation, but as diffusive as Christianity, as appears by antient monuments. *St. Augustin* being importuned to celebrate a marriage, answers, He would, if the mother of the child were present, whose consent is necessary; which proves, that marriage was a part of the Ministeriall office in his daies. *St. Ambrose* contends, that persons of severall religions ought not to be matched together, because this could not receive a joynt benediction *sub velo sacerdotali*, under the veil of the Priest. By these words we understand, (saies *Peter Martyr*) that it was then the manner, to have matrimones solemnized in Temples, and that the husband and the wife were covered both with one veile, by the Minister, to the intent, that the

the spectators might see, that they were joyned together; which custom (saith he) is much against clandestine marriage. What is meant by covering under the veil, and whether our wives hence are said to be under *Covert Baron*, as heterogeniall to my purpose, I will not here engage. And that marriages might neither be clandestine, nor contracted betwixt Infidells and Believers, *Possidonius* avoucheth, that he did very well like the counsell of *St. Ambrose*, who judged, That if a man and woman did consent together in matrimony, the Minister of the Church should be sent for, by whom the covenants of marriage should be established, and the Matrimony should be confirmed. And that marriage is not compleated, without ministeriall instruction and benediction, that Canon of the Councill of *Neocæsaria* confirms, wherein Ministers of the Church are prohibited to be present to blesse the second marriage of Polygamists, the former wife living. Many such proviso's are scattered in other Councills, relating to circumstantialls of marriage, by Presbyters, or them in holy Orders, none to the substance, as being a thing antidated, and rivetted into the body of Christianity, in the first Embrio of it, when Councells had yet no being: Which premises will enforce *St. Augustines* conclusion: That which the whole Church holds, was never begun by any Councell, but alwaies observed, cannot otherwise be believed, but that it came from

odem per ministrum fuisse co-operos, ut astantes viderent fuisse conjunctos.
Pet. Martyr.
Comment. in 1. lib. Reg. p. 25.
Illum Ambrosii consilium vehementer probasse qui censuit, ut si conjuges in matrimonium consensissent, Minister Ecclesie accerseretur.
Possidon. in vita Augustini.

Augustinus de Baptismo contra Donatistas. lib. 4. cap. 23.

Of the expediency of Marriage, to

from the Apostles, and such is marriage by Ministers. The whole, abbreviated, thus.

Argum. 2.

It is expedient, that that pious custom which hath been since the Apostles, should be continued still: But it hath been a pious custom since the Apostles, that marriage should be solemnized in the publick assembly, by a lawfull Minister: Therefore it ought to be continued still.

The Auxiliaries having thus discharged, the main Battalio drawes up, whose Artillerie consists of Scripture-deductions: *Nunc ad Triarios perventum est*, This is the Rereward, which this cause most confides in, and being well ordered, may *colophonem addere*, put an end to the controversie.

Est actio sacra quâ sponsus & sponsa in Ecclesiam deducti, coram cœtu fidelium, à Pastore docentur de institutione, & finibus conjugii, expresse suum consensum testantur, vel per signum in his qui muti sunt, aut surdi, vel per verba in his qui loqui possunt. Bucan. Institut. Theolog. p. 122.

The first alarum shall be given from marriage-consecration; which is defined, A sacred action, whereby the Bridegroom and Bride, brought into the Church, before the assembling of the faithfull, are instructed by a Pastour, concerning the institution and ends of Wedlock, expressly witnessing their consent by signes, in those that are deafe or dumbe, by words, in those that can speak. And this will amount to Scripture-proof, if we consider three things; first, the Author; secondly, the Ends and use; thirdly, the Rules prescribed for marriage. The Author was God, whose first act, after Creation, was Church-plantation, laying the ground-stone of that fabrick in conjugall union; *It is not good for man to be alone, I will make him an help meet for him, Gen. 2. 18. Man shall leave*

leave his father and mother, and cleave to his wife, and they shall be one flesh, Gen. 2. 24. Mat. 19. 5. God blessed them, and said, Be fruitfull and multiply, and replenish the earth, and subdue it, and have dominion over the creatures, Gen. 1. 28. That which is ascribed to God, without distinction of Persons, is appropriated to Christ, the second Person, by St. John. Joh. 1. 23. The word was in the beginning with God, all things were made by him, and marriage (for it is an undivided act of the Trinity) consecrated by him, and that not only in his Kingly and Priestly, but propheticall capacity, giving commission to his Ministers in the extent he received it, *As the Father sent me, so send I you*; which rationally may be conceived, to comprehend matrimoniall instruction and benediction, as part of the Ministeriall function, which the parties contracting stands more need of now, than they did in Paradise. These Items laid together, makes up this totall Sum.

Opera Trinitatis ad extra sunt indivisa. Aquinas.

It is most expedient, that marriage of Church-members be solemnized by those, who are Christ's Embassadors, and Deputies in his Propheticall Office, and are best qualified and authorised, to instruct the parties, concerning the institution, use, and ends thereof, and confer a benediction upon them. But Ministers are Christs Embassadors and Deputies in his Propheticall Office, and are best qualified and authorised to instruct the parties, con-

Argum. 3.

concerning the institution, use, and ends thereof, and to confer a benediction upon them: Therefore it is most expedient, that marriage of Church-members be solemnized by a Minister.

Targum Hierosol.

Secondly, the tripartite use and end of marriage (as filed by the Schoolmen) pleads for the same, which is, issue, fidelity, and the sacred mystery thereof: The key of Issue is Gods speciall peculiar, *God remembered Rachel, and opened her womb; Gen. 30. 22.* Numerous issue is his peculiar, with a more signall benediction, *Thy wife shall be as a fruitfull vine by the sides of thine house, thy children like olive-plants round about thy table. Behold; thus shall the man be blessed that feareth the Lord, Psal, 128. 3, 4.* But numerous issue, sanctified from the womb, and in covenant with God, is a more transcendent superlative peculiar: *The Lord shall blesse thee out of Sion, and thou shalt see the good of Jerusalem all the daies of thy life; yea, thou shalt see thy childrens children, and peace upon Israel, Psal. 128. 5, 6.* The result is this.

Argum.

4.

That, whose end and use is Gods sole peculiar and his signall and transcendent blessing, ought to be solemnized with Ministeriall benediction; But the ends and use of marriage [issue, numerous issue, sanctified issue, with pious education,] is Gods sole peculiar, and his signall and transcendent blessing: Therefore marriage of Christians ought to be solemnized with Ministeriall benediction.

An

Another end and use of marriage, is fidelity, which includes unanimity, chastity, constancy. Yoke-fellowes in wedlock ought to be Turtle-like, unanimous in all eitates; *Cal. Rhod. lib. 28. cap. 21.* Husbands, *μὴ πικρῶνδε*, be not bitter to your wives, *Col. 3. 19.* This the Grecians Hieroglyphicked, in flinging the gall of their marriage-victim, with most eager loathing, behind the Altar, during the time of their sacrifice. Wives should, like *Hero*, (who τέθνηκεν ἐπ' ὀλλυμένῳ παρ' αὐτῇ, expired with her perishing husband) sympathize in affection with them. As unanimity, so chastity is a flower in this marriage-garland: To avoid fornication, let every man have his own wife, and let every woman have her own husband: Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband; the husband hath not power of his own body, but the wife. Defraud not one another, *1 Cor. 7. 2, 3, 4.* Therefore amongst the antient Romans, the man, in token of this, gave a Ring unto the woman, which she was to wear upon the next finger unto the little, of the left hand; because unto that finger alone, proceedeth a certain artery from the heart. Their Soothsayers, in their nuptiall Divinations, accounted the apparition of Crows the most auspicious Omen, because they live chaste, and, one extinct, the other continues single; the Turtle mournes to death, if her fellow miscarry; the same is observed of the Stork. To these, joyne constancy, which crowns

Aulus Gellius, Noct. Attic. Ea enim cornicum societas est, ut ex duobus sociis altera extincta, vidua altera perpetuo maneat. Plinius

guaged it; but in a large extent, which takes in with it, the calling of the Gentiles, *Eph.*

1. 9. *Eph.* 3. 3. and the incarnation of the

Word, 1 *Tim.* 3. 16. in which acception, the

precise number of Sacraments or My-

steries, is a mystery inscrutable. In this la-

titude, *Peter Martyr*, (who marched as *Primipilus*,

or a prime frontier, in the vanguard

of Reformation) owns Matrimony for a Sa-

crament, and so before him did *St. Augu-*

stine, thus descanting; In the marriages of

women, the sanctity of the Sacrament is

more to be valued, than the fruitfulness of

the wombe. The good of matrimony, in re-

spect of the people of God, consisteth in

the sanctity of the Sacrament; in the

Church, not onely the band of marriage, but

also the Sacrament is commendable. Thus

taken, marriage is defined in the Schooles,

A conjunction of man and woman, repre-

senting and signifying, the union of Christ

with his Church by Incarnation; of God

with the soul, by grace and sanctification.

Therefore the Apostle having said, *Ephes.* 5.

32. *this is a great mystery*, addes, λέγω εἰς

Χριστόν, ἡ εἰς τὴν ἐκκλησίαν, *I speak concer-*

ning Christ and the Church, saies ours, in

Christ and the Church, saies *St. Jerom's*

Translation. Now we never finde in sacred

or prophane Histories, that Sacraments and

Mysteries, were immediately entrusted to

any, but Ministers or Hierodulists; hence

Mysterie is etymologized, παρὰ τὸ μυ-

εῖν τὸ σόμμα, as *Suidas*, ἀπὸ τῆς δεινότητος

τηρεῖν ἐνδόν, as *Eustathius*, Because the Priests

Commonplaces,
part. 2. pag.
462. *Pet.*

Martyr.

Libr. de bono
conjugii, cap.

18. cap. 24.

libr. de fide, &

operibus, cap. 7.

Augustin.

Imago conjun-
ctionis inter

Deum, & Ec-

clesiam. Ursinus

explicat. Cate-

chet. pag. 696.

Typus, & ima-

go fuit verè di-

vini, & spiri-

tualis conjugii,

in quod futurum

erat inter Chri-

stum, & ipsius

Ecclesiam. Bu-

canus, de con-

jug. pag. 108.

Augustinus de were to keep the mysteries of Religion
doctrinâ Chri- (especially visible signs of invisible grace)
stiana. l. 2. c. 1. secret and inviolable, $\mu\eta\alpha'\gamma\iota\omicron\nu\ \tau\omicron\iota\varsigma\ \kappa\upsilon\sigma\iota$, from
dogs and profane; or of $\pi\alpha\epsilon\delta\ \tau\omicron\ \mu\upsilon\epsilon\omega$, to
initiate to holy things, as *Budeus*. From the
same roor, *Nazianzene* calls the Ministeriall
function, $\mu\upsilon\varsigma\alpha\gamma\omega\gamma\iota\alpha\nu$, the solemnity of My-
steries; Ministers themselves $\mu\upsilon\varsigma\alpha\gamma\omega\gamma\eta\varsigma$, or
 $\mu\iota\varsigma\tau\omicron\varsigma$, dispensers of mysteries. The quintes-
sence extracted, is this.

Argum. 6. It is expedient, that that mystery (or sa-
crament) that represents and signifies , the
union of Christ with his Church by Incar-
nation, of God with the Soul by sanctifica-
tion, should be solemnized by dispensers of
Mysteries, or Ministers; But Marriage is a
Mystery (or Sacrament) that represents and
signifies , the union of Christ with his
Church by Incarnation, of God with the
Soul by sanctification; Therefore it is expe-
dient , that Marriage be solemnized by the
dispensers of Mysteries , or Ministers.

The Author, use , and ends of marriage
displayed; arguments drawn from the pre-
scribed rules thereof, brings up the Rere.
One Scripture-Canon is , that marriage be
sanctified by the Word and Prayer. The
Apostle of the Gentiles , 1 *Tim. 4. 1, 3,*

4, 5. having told expressly , that *in the latter*
times, some should depart from the faith, gi-
ving heed to seducing spirits, and doctrine of
devills, forbidding $\gamma\alpha\mu\epsilon\iota\nu$, to marry, & $\alpha\pi\epsilon\chi\epsilon\delta\alpha\iota$
 $\epsilon\sigma\alpha\mu\epsilon\tau\alpha\nu$, to abstain from meats, which God
hath created to be received with thanksgiving,
of them that believe and know the truth, gives
his

Paulus con-
gum, cibos. &
similis, aut san-
tificari per ver-
bum & oratio-
nem. Bi can.
institut. Theol.
pag. 111.

be solemnized by a lawfull Minister.

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his reason, *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer.* This forbid-

ding to marry cannot rationally be interpreted, to be a prohibition of mutuall consent, and carnall copulation, which nature dictates, and continuation of mankind necessitates; but, a forbidding the sanctified solemnization of marriage, by

the word of God and prayer, which, as *Castitatem esse concubitum cum propria uxore.* *Paphnutius* avouched in the Council of *Nice*, renders the marriage-bed chaste. The *Sozomen. lib.* Elixir is this.

I. cap. 23.

Argum. 7.

It is expedient, that, that which is to be sanctified by the Word and Prayer, (the contrary whereof is a doctrine of devills) be solemnized by a lawfull Minister: But marriage is to be sanctified by the Word of God and Prayer, (the contrary whereof is a doctrine of devills); Therefore it is expedient, that marriage be solemnized by a lawfull Minister.

A second Scripture-rule is, *1 Cor. 7. Religiosè,* 39. that marriage be *μόνον ἐν κυρίῳ*, *only in timore Dei,* in the Lord, that is, religiously, and in the *Bucan. institut. Theolog. p. 119.* fear of God: *This is the will of God, your sanctification, that ye should abstain from* *1 Thess. 4. 3, 4.* *fornication, that every one of you should know* *ἀγλαῖας* *how to possesse his vessell in holinesse and honour:* Which is best glossed in the antiquated form, of solemnization of matrimony, where it is said, to be commended of *St. Paul*, to be honourable amongst all men,

Of the expediency of Marriage, to

men, and therefore not to be enterprized, nor taken in hand by any unadvisedly, leightly, or wantonly, to satisfie mens carnall lusts and appetites, like bruit beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God. The rebound, is;

Argum. 8. That which ought to be onely in the Lord, and according to his will, our sanctification, and possessing of our vessells in holinesse and honour, is expedient to be solemnized by a lawfull Minister: But marriage ought to be onely in the Lord, and according to his will, our sanctification, and possessing of our vessells in holinesse and honour: Therefore marriage ought to be solemnized by a lawfull Minister.

Argum. 9. A third Scripture-rule is, That marriage be without scandall, and that we may avoid that *θηνῶδες ἐπίφθγμα*, tragick woe, denounced by our Saviour, *Matth.* 18. 7. *οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων*, *Wo to the world because of scandalls*: But by marriage-solemnity by a Minister, Greek, Latine, Popish, Reformed Churches abroad, many conscientious Brethren at home, cease to be scandalized.

Argum. 10. A fourth rule is, that it be, *1 Cor.* 14. 26. *πρὸς οἰκοδομὴν*, *done to edification*: But marriage tends most to the edification of the parties contracted, & of the spectators, when it is solemnized by a Minister, who is commissioned from Heaven to endoctrinate

Striptare them, concerning the institution, nature, use, and ends of marriage; and, after exhortation to mutuall duties, is impoured to confer a blessing.

A fifth, that it be in subordination and *Argum. II.* obedience unto God, who, *1 Cor. 14. 33. Facit mos iste is not the author ἀναταραξίας, of confusion, ad matrimonii but peace, as in all Churches of the Saints: dignitatem, & But the author of peace, to avoid con-* *novos conjuges omni pravā suspicionē liberat, lemny by Ministers, in all Churches of* *nē scortorum in-* *star cohabitare* *putentur. Bu-* *can.* the Saints; and if any one seem to be con- tentious in opposing it, *1 Cor. 11. 16.* our British Church may answer them in the Apostles Dialect, (after fifteen hundred years prescription) *We have no such custom, neither the Churches of God.*

A sixth, that it be, *1 Cor. 14. 40. ἐν ἑκαστῷ ὡς, καὶ κατὰ τάξιν, decently, and in order: Argum. 12.* But it is most decent, that marriage be solemnized in the Assembly of Believers; most orderly, that from consent of parties and parents, as men, they should proceed to approbation of Magistrates, and political Lawes, as civilized men; from thence, to the Churches complacency, and Ministeriall instruction and benediction, as they are Christian men: And this is the Herculean pillar, beyond which, *nē plus ultra*, is no further progresse; and if we make a halt before, Marriage is abortive, and born before its time.

Now to sound a retreat, and ἀνακεφαλαιῶν, gather my Forces to within their

Of the expediency of Marriage, to

their Trenches : The Law of Nations , Greek, Roman, Jewish ; Prescription of the Church, Eastern , Western ; Deductions from Scripture , whether taken from the Author, God , or the end and use of Marriage , Issue, Fidelity , and the sacred Mystery ; or the Rules præscribed for Marriage , that it be sanctified by the Word , and by Prayer, that it be in the Lord, that it be without scandall, that it be for edification, that it be in obedience unto God, who is not the Author of confusion , but peace ; that it be done decently and in order : All of them single respectively , and all of them joyned composedly , conclude , the expediency of Marriage to be solemnized by a lawfull Minister , in the Church, or publick Assembly.

Δόξα μόνῳ τῷ Θεῷ.

FINIS.

